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# HERALD *of* HOLINESS

CHURCH OF THE NAZARENE / NOVEMBER 15, 1986



## HARVEST NOW!

by General Superintendent Eugene L. Stowe

**A**s these lines are being written it is harvesttime in the great midwestern "breadbasket" of America. Cornstocks have exchanged the green of summer for the russet brown of fall. Heavily kernalled ears hang from each stock. Mechanical pickers are beginning to march across the fields. A golden flood of grain pours from the spout of each machine into wagons pulled alongside of them. *It is harvesttime!*

And there is a sense of urgency. Black clouds building up in the west signal the approach of autumnal storms. Gale-force winds can batter cornstocks into the ground where the searching fingers of the picking machines cannot reach them. Heavy rains can turn fields into quagmires of mud that defy even the deepest-treaded pneumatic tires to invade their domain. *It's now or never!*

Jesus asked, "Do you not say, 'Four months more and then the harvest?'" He went on to provide the answer, "I tell you, open your eyes and look at the fields! They are ripe for harvest" (John 4:35, NIV). What our Lord was really saying was, "It is time for a harvest of souls!" And it really is. A few months ago Nazarene pastors stood at the district assembly microphones and reported on last year's harvest. In the United States and Canada 24,716 new Nazarenes had been won to Christ and our church. However, more than 1,300 churches recorded no measurable harvest (no members received by profession of

faith). Promises were made—goals were set. This year there would be increase.

Has there been? Has your congregation paid the prayer-price for a sweeping revival that will bring in a harvest of souls? The assembly year is racing by. *It could be now or never!*

Then, the fields are ripe for harvest all over the world

... in the 83 areas of the earth where the Church of the Nazarene is now reaching out in holiness evangelism;

... and in the 12 other countries that we have committed our church to enter by 1995;

... doors stand wide open, but dark clouds of approaching political storms are gathering on the horizon.

We have been petitioning the Lord of harvest to send laborers into these fields. He is answering our prayers. More than 600 Nazarene missionaries are already hard at work in this global harvest. Scores of God-called missionary candidates are volunteering their services.

A Thanksgiving Offering of \$9 million is absolutely necessary if we are to keep faith with these "harvest hands." Our sacrificial giving will enable them to reap an abundant harvest before the storm breaks.

*It's harvest now!* □



# The Faces of HUNGER

by WILLIAM GOODMAN

Ivan, age 29, is the father of three growing children. The factory where Ivan worked closed, catching the employees completely off guard. Ivan received unemployment benefits while he searched for a job. Try as he would, there wasn't a job for someone with Ivan's skills or training. After six months Ivan was discouraged and out of money. His wife was working for minimum wages, so their small income prevented them from qualifying for welfare or food stamps. The food budget was cut until the family of five existed each day with the pain of hunger. This is the face of the family hungry.

Walter worked 30 years for his company, faithfully paying into the pension program. Three years into retirement the company went bankrupt, and Walter's entire pension program was eliminated. Walter receives a total of \$361 a month in support from the government. Walter is confused and bitter about his financial situation. He felt humiliated asking for food stamps, which he and his wife need. Walter and his invalid wife are the faces of the elderly hungry.

Monica was born to a mother who is 19 years old, unmarried, unemployed, and unskilled. Monica and her mother live with her single-parent grandmother, who also cares for six others on welfare. At mealtime there is a scramble for food. The older children get their food first, Monica gets what is left. Monica, at 3 years old, is the face of the children hungry.

There are Americans all about us who are hungry, in spite of welfare and food stamp programs.

In one large Midwest metropolitan area, although unemployment is fairly low, 18,000 families are fed by volunteers each month. From 50,000 to 60,000 pounds of food are needed to feed these people each month. Where will all the food come from?

Food industries are donating food by bulk to food pantries instead of dumping it. Community or-

ganizations aware of hunger spearhead food drives. Two-thirds of all food donated in food drives to feed the poor comes from churches. Churches and charitable organizations have set up food pantries where neighborhood people can receive groceries at no cost. Others use donated food in "soup kitchens" where hungry people receive nutritional meals.

We should realize that donating a can of food or two doesn't solve the problem of the poor and hungry. There is more to it than that. There is a tremendous need in communities for church people to gather nutritional food every month. Church people should take leadership and be role models of compassion in action. There are food appeals generated at rock concerts, sport events, commercial events, and in taverns, which is great, but the Christian cannot do less.

One method of promoting awareness and compassion for the poor and hungry is to set a day of prayer and fasting for the needy. While one prays and feels the hunger pangs there will be a determination to put those prayers into action.

Churches should locate needs in their areas, then volunteer to staff a food pantry, pick up food, and make phone calls. Financial donations are needed to purchase nutritional foods. (One small community had a nutritional food drive and contributed 1,000 pounds of peanut butter.) Churches can connect embarrassed people to emergency food supplies. The church can lobby legislators to channel moneys for the hungry among us. Helping people in our neighborhood brings joy to them and a good feeling to us.

The joy of giving is in being able to give. The faces of the hungry family, the hungry elderly, the hungry children, will light up with a smile because everyone in God's family has compassion in action. □

WILLIAM GOODMAN is a Nazarene elder serving as the Salvation Army's director of Correctional Services for Western Missouri and Kansas District. He resides in Leavenworth, Kansas.



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Cover Photo: by Joao M. C. Esteves

Volume 75, Number 22 November 15, 1986 Whole Number 3458

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HERALD OF HOLINESS (USPS 241-440) is published semimonthly by NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109. Editorial offices at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 419527, Kansas City, MO 64141. Copyright 1986 by Nazarene Publishing House. POSTMASTER: Please send change of address to Herald of Holiness, P.O. Box 419527, Kansas City, MO 64141. SUBSCRIPTION PRICE: \$6.50 per year. Second-class postage paid in Kansas City, Mo. Litho in U.S.A.

## IN THIS ISSUE

HARVEST NOW! .....	2	THANKSGIVING.....	10
<i>General Superintendent Eugene L. Stowe</i>		<i>Poem</i>	<i>Geraldine Nicholas</i>
THE FACES OF HUNGER .....	3	“BECAUSE YOU GAVE . . .” .....	11
<i>William Goodman</i>		<i>Nazarene Colleges Train Students</i>	<i>Jerry D. Lambert</i>
LETTERS.....	4	THE FIRST DEAF CHURCH OF THE NAZARENE.....	12
THE 10-SHILLING WORD .....	5	<i>Frances Simpson</i>	
<i>Morris Chalfant</i>		LIGHTLY HELD.....	13
GIVING THANKS .....	5	<i>Poem</i>	<i>R. Guilford Fitz</i>
<i>Poem</i>	<i>Gwen Rodgers</i>	THE LESSER PAIN .....	14
THANKSGIVING OFFERING—		<i>Marjorie E. Jensen</i>	
THE HEARTBEAT OF THE CHURCH .....	6	TAKE A BIBLE BREAK.....	15
<i>Helen F. Temple</i>		<i>Book Brief</i>	<i>W. E. McCumber</i>
HAPPY THANKSGIVING.....	7	THE EDITOR’S STANDPOINT .....	16
<i>Harol D. Wright</i>		<i>W. E. McCumber</i>	
DOING THANKS.....	7	BY ALL MEANS.....	18
<i>Poem</i>	<i>Allen A. Bennett</i>	<i>Walking Through the Valley</i>	<i>Carolyn J. Merrifield</i>
FAITH IN THE FRACTURE .....	8	IN THE NEWS .....	19
<i>J. Grant Swank, Jr.</i>		NEWS OF RELIGION .....	30
NAZARENE ROOTS: ORDAINED TO SERVE .....	9	ANSWER CORNER .....	31
SUCH HALLOWED FELLOWSHIP .....	10	LATE NEWS .....	35
<i>Jerry W. McCant</i>			

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### PLACING BLAME

Jesus said, “Upon this rock I will build my church; and the gates of hell shall not prevail against it” (Matthew 16:18).

I am hearing today the pitiable cry from our pulpits, from Christian leaders, and from the laity of the church about prayer and Bible reading in our public schools, and the terrible spawn of immorality across our land. We could still have prayer and Bible reading in our public schools if the leaders of the church had the moral courage to stand up and say to the Supreme Court, “We ought to obey God rather than men” (Acts 5:29).

There is no use faulting the U.S. Supreme Court. The fault must be

placed where it belongs—at the feet of the spiritual leaders of Christ’s Church. I love the Church of our Lord Jesus and of all God’s saints in the Church, but if our pastors, teachers, and evangelists do not wake up to the task God has called them to, darkness will deepen and Christ will remove His candle stick from our midst and we will walk in darkness. God help us.

*Harold Welker  
Lansdale, Pennsylvania*

### WANTS MORE BOAT-ROCKERS

“Preach love . . . don’t offend anybody . . . don’t rock the boat . . . just preach and teach love.” Sounds familiar, doesn’t it?

Apparently in the name of “spreading the gospel,” the admonition to

proclaim a kind of “love” that is only sentimental is still resounding throughout many parts of the church today. And unfortunately, it is being presented, in far too many cases, in such a clever manner as to persuade many of our preachers, teachers, and others to tone down the gospel, to compromise truth and refrain from preaching scriptural holiness.

To be sure, real love without holiness is unscriptural! Therefore, scriptural holiness, and that includes love, when preached, practiced, and proclaimed in the power of the Spirit, is going to “rock the boat.” And it is thrilling to witness the increasing number of “boat-rockers” that God is raising up. Let us pray

*(Continued on page 18)*

# THE 10-SHILLING WORD

*Often we fail to say "thanks" when we should.*

by MORRIS CHALFANT

**M**any years ago, when Rudyard Kipling was a popular writer, it was reported that he received 10 shillings for every word he wrote. Some students at Oxford University, not impressed with this success, sent Kipling 10 shillings with a request for "one of your very best words." He cabled back: "Thanks."



Often we fail to say "thanks" when we should.

Many nice words appear in obituaries and are uttered after a person has passed away. Would not life be sweeter if less were said after and more before?

The late F. W. Boreham, an Australian Baptist minister, told a story of three friends who, on a rainy day,

attended a little church among the Yorkshire dales.

The service was to be conducted by a preacher who had 15 miles to walk over the hills to the church.

"Is this man a great preacher?" asked one of the three as they trudged down the muddy lane.

"Oh, no," replied one of his companions. "He is no good at preaching, but he can pray; his prayers are a torrent of thanksgiving!"

The visitors wondered what, on such a day, and with so small a congregation, could awaken the good man's gratitude. In due course, the service began as the little old man, drenched to the skin after his long walk over the moors, signaled to the people to bow their heads.

"Almighty God," he cried with fervor, "we thank Thee that it is not always as bad as this."

That is a good philosophy for life, because no matter how bad things are, they could always be worse.

A friendly smile, a kindly act, or a well-placed "thank you" can make all the difference in the world.

If your heart is filled with gratitude, you have nothing to fear. You know that God is guarding, governing, and guiding you. You need only "Be still and know that I am God."

We must never forget that we are indebted to a gracious God for a rich and glorious past as well as a prosperous present. Perhaps we can never offer appropriate thanks, but we can offer what we have. This is beautifully portrayed in Annie Johnson Flint's words:

*As we offer our small rejoicing  
For the love that surrounds our days,  
All the wonderful works of Thy goodness  
Shall open before our gaze;  
Through the gates of our narrow thanksgiving  
We shall enter Thy courts of praise.*

There is nothing like a well-said, well-timed, well-meant "thank you." □

MORRIS CHALFANT is pastor of the Church of the Nazarene in Norwood, Ohio.

## *Giving Thanks*

*God gave His Son—Thank You, Lord;  
I give myself to You.*

*God gives His love—Thank You, Lord;  
I will love others more and*

*strive to see them through Your eyes.*

*God gives me peace—Thank You, Lord;  
I will endeavor to be a peacemaker.*

*God gives me His presence—Thank You, Lord;  
I will be more careful to make my Christian  
"presence" felt to those around me.*

*God gives me His guidance—Thank You, Lord;  
I will recognize Your leading  
and let You guide.*

—GWEN RODGERS  
Ponca City, Oklahoma

# THANKSGIVING OFFERING

## The Heartbeat of the Church

by HELEN F. TEMPLE

*It's the Church of the Nazarene reaching out to the world—at home and to the farthest corner where people live.*

**T**hanksgiving Offering! The challenge! The goal! Large enough to make you catch your breath and lean a little heavy on the Lord. Plans. Sacrifices. Everyone searching for ways to give a little extra. And then the Great Day!

In the little church I attended as a young person there was an eight foot thermometer up front with dollar amounts printed at intervals up one side, and always space above the goal for us to go over the top. Adding machines clattered as the offering envelopes and cash were tallied. Every few minutes someone at the thermometer moved the red ribbon up toward the goal. We sang, we shouted, we told how God had blessed in getting our offerings. Excitement was fever-high as the red crept toward the top. And what a rush of rejoicing when we went on past that coveted figure!

Why?

What is the Thanksgiving Offering?

It's part of the General Budget, of course. But it's much more than a "have to" budget. It's Nazarenes, worldwide, united in one great outpouring of love and thanksgiving to God for His blessings upon us.

Its 620 missionaries: preachers, teachers, doctors, nurses, agronomists, and others, serving in 55 or more countries of the world; and 3,000 national pastors and their congregations, many of them in the 20 countries where the Church of the Nazarene is thriving without missionaries.

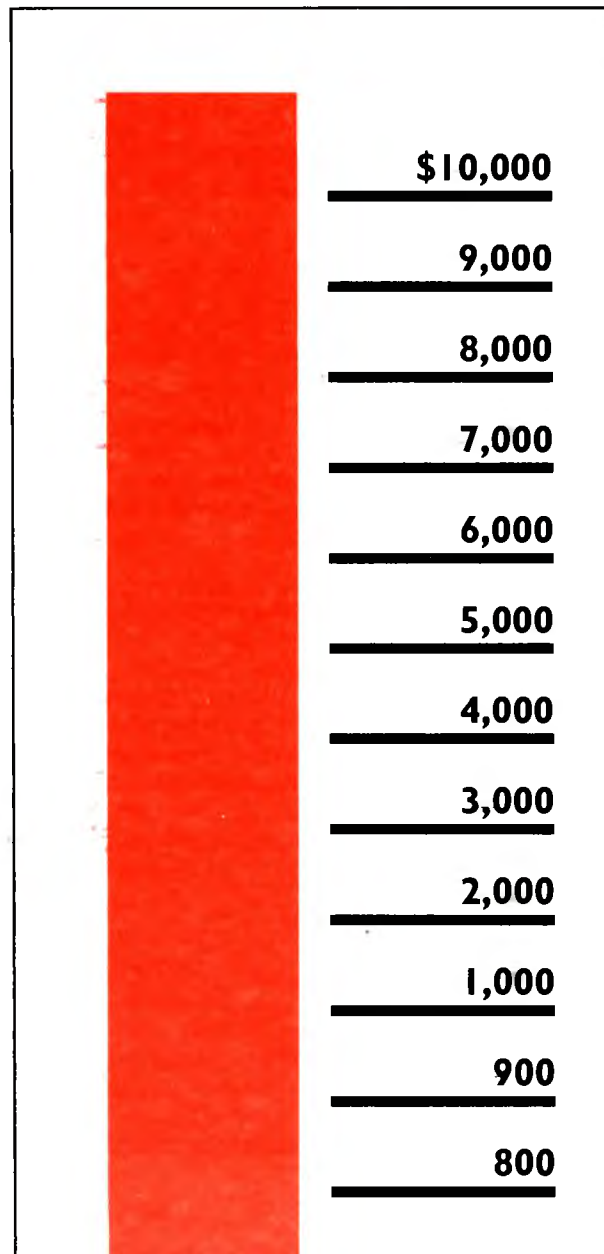
It's Nazarene Bible schools, high schools, nurses' and teacher training colleges, and seminaries. It's Extension Bible Training classes for 2,233

pastors who study while they preach. It's holiness literature in 50 languages. It's new churches and districts in dozens of countries. It's missionary children being educated overseas, often hundreds of miles from their parents. It's hospitals, clinics, schools, churches. It's bush Sunday Schools and under-a-house-or-a-tree congregations. It's people—hearing about a personal Savior, Jesus Christ, for the first time—and some of them are in the United States, Britain, Canada, as well as other nations of the world.

Yes—the Thanksgiving Offering is all of that and much more. It is the support team at Nazarene Headquarters in Kansas City where 21 percent of the General Budget supports editors, secretaries, bookkeepers, archivists, and other workers (including a few bosses) to maintain records, answer your letters, and keep the money you send in flowing out to help win a lost world. The World Mission Division alone receives an average of 1,500 letters a week, and more, each wanting an answer as soon as possible—an answer it may take half a day to find.

The Thanksgiving Offering is the general superintendent who conducts your district assemblies and dedicates your churches. It's missionaries coming home on furlough and returning to the field. It's regional conferences overseas where Nazarene leaders in world areas meet to understand the church and its government and policies and go home to build true Nazarene congregations in faith and theology and living.

That money you put in the Thanksgiving Offering, that money you pledge in



Faith Promise, is more than a budget. It's the Church of the Nazarene reaching out to the world—at home (wherever home is) and to the farthest corner where people live.

And it is budgeted rigidly in Kansas City. Each headquarters division submits an asking budget for what it feels is needed, and states how it will be spent. The Finance Committee studies budgets in the light of what was received in the General Budget the year before. Every division is given a bottom-line figure beyond which it cannot spend. Budgets must be cut to fit within that figure. If the Easter and Thanksgiving offerings drop below hoped-for goals, every division at headquarters must cut back its program. That means fewer missionaries, less literature in other languages printed, Bible schools doubling up teaching loads or dropping classes, and new openings for congregations delayed until another year or longer.

It could mean a slow-down in the Thrust to the Cities so desperately needed in our day.

Yes, it makes a difference—that Thanksgiving Offering. Those are not just dollars you have in your billfold—those are people. You wouldn't be comfortable sitting through Thanksgiving Sunday with a missionary in your pocket, would you? Or Sunday School lessons needed in some country where teachers are waiting? Or a pastor for a group waiting under a tree to hear about God?

Ask God what He wants your share to be in the evangelization of the world. Then place it in the Thanksgiving Offering. If you are paying monthly through your Faith Promise commitment, put in a double portion on Thanksgiving Offering Sunday and share in the excitement of this Great Day when Nazarenes pour out their thanks to God and their love to the world. □

*HELEN F. TEMPLE is a free-lance writer, and former editor of World Mission magazine. She resides in Olathe, Kansas.*

## Doing Thanks

*Saying thanks seems very small—  
The least that I can do,  
Thinking of my blessings, Lord,  
And all that comes from You;  
Also lovely deeds and words  
That people do and say,  
Angels in disguise, perhaps,  
That You have sent my way.  
May I not only speak my thanks,  
For words might fail to do  
What really matters most of all,  
Like leading one to You.*

—ALLEN A. BENNETT  
Nampa, Idaho

# Happy Thanksgiving

by HAROL D. WRIGHT

Happy Thanksgiving" is an oft-repeated greeting during the last full week of November, as we wish a pleasant holiday to each other. When we think about the phrase we realize that the thankful heart is also positive, magnetic, magnanimous, and happy.

The alternative to the thankful heart is the selfish, demanding, harsh, greedy spirit that is always grabbing for more or something else, and never stops to enjoy the present with its possessions, relationships, and joy. The grabber is never satisfied and often has interpersonal relationship problems because he views others as tools and pawns to be manipulated.

The thankful heart acknowledges its need of others and delights in company with them. To be more interested in counting the blessings of friendships than dollars is really a sign of wealth. To recognize the joyous privilege of fellowship with God himself will keep one on his knees in adoration and praise. It is not surprising that the grateful heart is also the humble heart. To view anyone with contempt will rob us of the attitude of gratitude.

Let us count, name, and rejoice in the blessings of life. This is not a matter of competition, to see who can list the most blessings. Rather, it is a matter of making specific our basis for gratitude. Everyone has received much and should express praise. What we have received in comparison with others is not the issue. Rather, we need to recognize that what we have received originated in the heart of God, and that we have deserved none of His mercies. We bow at the feet of Jesus, recollecting that He was willing to touch our broken lives and heal them for His glory. Thanksgiving is living for the Lord because He is love. It is loving others because, in yielding our hearts to Him, He has made us channels through which His compassion flows.

Thanksgiving then is a spiritual matter. The one who has responded in faith, love, and obedience to God becomes the recipient of a new and blessed fellowship. Selfishness and greed has been replaced by selflessness and generosity. God was and is the difference. We owe Him our all. He has us by creation and personal choice. Gladness and praise is spontaneous.

"Happy Thanksgiving to you and your family." This means much more than "Have a great November 27." It means discover and rejoice in the goodness of His Good News to all. The thankful heart gives because it has received. □

*HAROL D. WRIGHT pastors the Bruton Terrace Church in Dallas, Texas.*

# FAITH IN THE FRACTURE

I had never been to a revival before,” Elsie related when thinking back to when she first met Jesus.

“I was a little girl then. My sister and I went to a revival in a church in Kennebunkport, Maine. We were visiting relatives there. I can see it all as if it were yesterday.”

My wife and I could picture these two girls seated in a New England church pew, staring wide-eyed at everything about them. Elsie, a member of our church, had dropped in for a cup of tea, and we found ourselves thinking back over the years. Elsie was a faithful member of our congregation and we had known her for years but had never heard her story of salvation. We listened attentively.

“When the preacher finished his sermon, he gave an invitation. That was new to me. Yet I knew that I felt right at home there.

“The evangelist asked those who wanted to know Jesus to raise their hands. But I wanted more than that, so I stood to my feet. Raising my hand simply was not enough.

“All the while, my sister kept pulling at my dress to sit down. Yank! Yank! But I pushed her hand away. There was another pull. It was God’s pull at my heart, and I wanted to respond to that more than anything else in the world.”

The people who indicated a spiritual need were invited by the preacher to kneel at the altar.



by J. GRANT SWANK, JR.

“I could not get there soon enough. I wanted to pray to Jesus, to receive Him into my young heart,” Elsie continued.

I could picture this earnest child before the Lord. She has proven true to her Savior down through the years. Our church is thankful for people like Elsie who, once having started on the Way, continue till the end.

“While kneeling there in front of all those people, a rather large lady from the congregation knelt alongside me. She helped me to pray to Jesus. I can see her yet.

“When I got to my feet that night, I felt so light. The world was so different to me. And I wanted more than anything else to serve this new Friend of mine,” she remembered.

Her sister never responded to the Lord.

“And to this day, she is not interested in spiritual things. When we get together, I try to bring the conversation around to matters of the soul. But she

says, ‘How do you know those things in the Bible are true? After all, that book was simply written by men.’

“And though I have tried to convince her otherwise, she persists in unbelief. I pray for her all the time. Yet I wonder if there in Maine she did not force God out of her life while I was asking Him into mine.”

As she spoke, I thought of the two ways pointed out by Jesus in the Sermon on the Mount. The one way—narrow and straight—leads to heaven. The other



way—broad and wide—leads to hell. There were two sisters in one family who decided on the two ways. The one seated in our kitchen that evening had made the right choice.

Elsie continued, “The next day, I was at the corner candy store. You recall those large candy chests made of glass. Well, there was glass on the top and glass in the front. And under all that glass were all those candies. They were individually wrapped and laid out all over the place. A penny apiece.

“I was enthralled with choosing the candy I wanted. So I took my time, picking out exactly what I wanted most. While staring at the goodies, I leaned hard on the top glass cover of the case. Then it broke.”

Elsie punctuated her words with hands that flew into the air, reliving the horrible scene again.

“I thought my heart would stop beating. There were splinters of glass all over the place—on the floor, in all the candy. I started to cry.

“But do you know who was the clerk who stood behind that candy chest? It was the same large lady who had knelt with me at the altar the night before.

“I looked up into her face certain that I was going to

be reprimanded. But instead I saw a kindly smile. She said simply, “That’s all right.”

“I will never forget that. I thought then, that if this woman could still live for Jesus when the candy case broke, then I could live for Him, too—regardless of whatever happened in life.

“I think, however, that if she had turned on me that Monday I might have lost faith in the whole thing. But she didn’t. She lived out the same kindness on a Sunday night and a Monday afternoon. I have never forgotten that kind of faith. It was faith in the fracture.”

Well, I leaned back in my chair and thanked God for sermons from the laity. I felt as if I had been to church. The Lord was near with another one of His surprise messages, delivered in our own kitchen.

It was then that I prayed silently, “Lord, help me, too, to have faith. May it be strong not only on Sunday night but all week long, for others might be watching, and that faith in the fracture may indeed influence another’s destiny.” □

*J. GRANT SWANK, JR., pastors the Walpole, Massachusetts, Church of the Nazarene.*

## NAZARENE ROOTS

### ORDAINED TO SERVE



G. M. Hammond



Mrs. R. L. Harris



E. J. Sheeks

“(Dec. 13, 1899). G. M. Hammond, Mrs. R. L. Harris, and E. J. Sheeks, all members of this congregation, applied for ordination. Each one was examined as to their eligibility for ordination and stood the examination and have proven themselves as faithful ministers of the Lord Jesus Christ . . .

“Dec. 14, nine o’clock a.m. . . . After singing and praying Bro. Ira H. Russel read Eph. 5:1-21 and made an earnest spiritual talk admonishing each one to live up to the standard contained in this chapter. . . . Bro. Russel then read the qualifications of a Bishop or Elder in 1 Tim. 3:1-7, Tit. 1:5-9. He also read Acts 13:1-13 and by prayer and laying on of hands Bro. Hammond, Sisters Harris and Sheeks were ordained and set apart for the work whereunto the Holy Ghost had called them.”

If one can judge an event in terms of its consequences, then this simple ceremony of ordination abounds in apostolic significance. First, no distinction was made between male and female, for the New Testament Church of Christ (a parent body of the Church of the Nazarene) had earlier decided that if a woman “has the right to stand side by side with man in soul-saving work” then she is “entitled to all the

rights and privileges of the gospel,” including the right of ordination.

Even more important were the three individual records of ministry that took shape after this event. George Hammond was active in evangelism and pastoral care until 1948, including pastorates at Little Rock First, Kansas City First, Grace Church (Nashville), and Albuquerque First. E. J. Sheeks, an energetic evangelist and church planter, devoted over 12 years to an itinerant ministry in which she pastored three or four churches simultaneously. District secretary of the Arkansas and then the Dallas districts, she ended 30 years of pastoral ministry by joining the theological faculty of Bresee College and teaching until 1939. Mrs. Harris, better known later as Mary Lee Cagle, was also active in evangelism and home missions ministry until the mid-1930s and served several districts as the elected district evangelist.

Ordination to the gospel ministry: not just a right, but a responsibility to serve. (Sources: “Church Book” of the New Testament Church of Christ, Milan, Tenn.; photos from the E. J. Sheeks Collection and the R. B. and Donie Mitchum Collection.) □

STAN INGERSOL, Archivist

# Such Hallowed

by JERRY W. McCANT

“. . . There is in it [the church] such hallowed fellowship as cannot otherwise be known.” These words come from the ritual for the reception of church members provided in the *Manual*. What is so different about the fellowship of the church? Is fellowship in the church really superior to that found in a service club or country club?

Our ritual statement is idealistic. Even so, that ideal is consonant with Paul’s view of the church in 1 Corinthians 12:12-31. To put his words into a relevant context, we should read his letter to the Corinthians. In the Corinthian church, one could find every sin in the catalog. Christians at Corinth were car-

*JERRY W. McCANT is professor of religion at Point Loma Nazarene College in San Diego, California.*

nal (3:1). Schism was rife in the church (1:10-18). There was adultery, perhaps incest (5:1 ff.), lawsuits against Christians by fellow Christians (6:1 ff.), marital difficulties (7:1 ff.), disruption of worship (4:1), gluttony and drunkenness at the Lord’s table (11:17 ff.). Furthermore, the persons committing these sins were the very ones priding themselves on being “spiritual.” Still Paul called them “saints” (1:2). Where is the unique fellowship in the church?

Describing the church as an organismic, dynamic unity, the apostle says the church, like the body, is one but has many members (1 Corinthians 12:1). Both the organismic unity of the church and the individuality of its members must be protected (v. 27). There are “many members” in the body, and each has an important function (vv. 14 ff.) in the body. One member is just as important as another. When one member fails or is not allowed to

function, the whole body is impaired. There are no unimportant members of the body.

As Paul sees it, there is only one church. The only church that exists is the one Jesus said He would build (Matthew 16:18). Paul writes “unto the church of God which is at Corinth” (1 Corinthians 1:2); where two or three are gathered in Jesus’ name, there is the church in miniature (Matthew 18:20). Paul affirms that the church is “the people of God” (1 Peter 2:10). In the first century, the church had no buildings, and it was easier to understand that the church is composed of people. Buildings are the church’s real estate; the church itself is a people. The church can exist without a building; it cannot exist without a people—a people bound by commitment to Jesus Christ. Everyone who claims Jesus as Lord is a member of the Church of Jesus Christ. His Church includes Nazarenes, Methodists, Baptists, Episcopalians—anyone who recognizes the Lordship of Jesus.

A few years ago General Superintendent Samuel Young ordained me to the ministry. One of my proudest moments came when he said, “I ordain you a minister in the Church of God, according to the rules of the Church of the Nazarene.” I am a Nazarene, and I take pride in that. But I am even prouder to be a member and minister in the Church of Jesus Christ. I belong to something even greater than the Church of the Nazarene!

Writing to the “saints” at Corinth, Paul says, “ye are the body of Christ” (1 Corinthians 12:27). Considering the condition of the Corinthian church, those words are shocking! “Ye” is plural but “body” is singular. All of you together constitute the Body of Christ! There are honorable and dishonorable members in the church. Amazingly the most dishonorable (sometimes translated “the ugliest”) members

## THANKSGIVING

*New  
in Christ Jesus . . .  
I feel weightless  
with the enormous sin-load lifted.*

*Redeemed  
by His powerful blood . . .  
Its cleansing stream has  
bleached away the ugly stain.*

*Joy  
floods my soul . . .  
I cannot contain  
my shouts of praise and gratitude.*

—GERALDINE NICHOLAS  
Abbotsford, British Columbia

# Fellowship

are honored the most (v. 23). Imagine a group of Christians who honor most highly its dishonorable members!

Each member has its unique function. With remarkable humor, Paul says the eye cannot be the whole body—imagine a 200-pound man who is an eye. One member cannot deny its need for other members, like the hand. No one compliments you for having a beautiful big toe, but try balancing your body without it! The human knee is bony and ugly, but who wants to

part with it? There are prophets and teachers, but not everyone can preach and teach. Each is needed in the church (1 Corinthians 12:28-31). No one in the church can say, “I have no need of you” (v. 21).

As in the human body, so in the Body of Christ, if one member suffers, all the members suffer with him. Likewise, if one member rejoices, all the members rejoice with him (1 Corinthians 12:26). Each has compassion for the other. Each rejoices in the successes of the others! That is the Christian church

acting like Jesus—the church is the Body of Christ!

When the church recognizes its true nature and lives accordingly, there is in it “such hallowed fellowship as cannot otherwise be known.” To the extent that we fail to live like that, we fail to be the Body of Christ! Bound together in Christ, each member supports the other. Cliques disappear and love dominates. A loving, caring, compassionate community behaving like the Body of Christ provides “such hallowed fellowship.” □

## Because You Gave...

# NAZARENE COLLEGES TRAIN STUDENTS INTERNATIONALLY

by JERRY D. LAMBERT

“General Budget has a lot to do with me,” stated Rev. Taulima Oge of Samoa recently on the campus of Nazarene Bible College in Colorado Springs. A 1986 graduate of NBC, Taulima and his wife, Poto, along with daughters Aster, age 7, and Marie, age 4, are packing for their next move to Mid-America Nazarene College. Ultimately, they plan to return to Samoa to teach in the Bible college there and pastor.

Eleven years ago, Taulima Oge was saved in an outdoor camp meeting in Samoa under the preaching of Dr. C. William Fisher. He joined the Church of the Nazarene in 1975. At that time, he was working for the government of Samoa in charge of importing and shipping in the Treasury Division.

As Taulima began to answer God’s call on his life, he heard nothing but discouraging remarks from his fellow workers and family. They told him all the difficult problems he would encounter if he pursued his educa-

tion in the United States. They intimated he might even have to do menial campus work to earn money for his family—something distasteful in the Samoan culture, especially for one of his social and economic status. Nevertheless, despite opposition, Taulima said, “That is not what God is fitting into my heart; I must get up and go and do it.”

Therefore, in the spring of 1983, the Oge family arrived in Colorado Springs. Sure enough, the only job available was custodial work on campus. Taulima accepted it graciously and made it an offering of praise. His cheerful attitude of cooperation and willing smile soon made him a well-known and favorite person on campus. His wife, Poto, became a hardworking student as well, attending classes in Christian education, women’s studies, and Bible, and graduating in 1986 with a Lay Certificate.

Rev. Oge sees his time at NBC as time planned by God for their preparation for service. He sees General Budget as an unending chain—instrumental in his salvation in Samoa, in his preparation for ministry at NBC, and in his future service to spread the gospel in Samoa.

Nazarene Bible College receives generous support from General Budget for its operating budget. The results are graduates like Rev. Taulima Oge who serve the church wherever God leads them. □

*JERRY D. LAMBERT is president of Nazarene Bible College in Colorado Springs.*

# “Because YOU GAVE...”



Deaf congregation on organizational Sunday



(Above, l.) Rev. James R. Staggs, pastor of Asheville First Church of the Nazarene. (Above, r.) Miss Vickie Hosteller, professor at University of North Carolina of Asheville. She gave her time to teach sign language classes and to help with answers to many questions.

# THE FIRST DEAF CHURCH OF THE NAZARENE

by FRANCES SIMPSON

Mid laughter and tears the first Deaf Church of the Nazarene was organized at 11:58 on August 10, in Asheville, N.C. It would be impossible to say who was happiest—Rev. James Staggs and the Asheville congregation who had birthed the new church, or Rev. Rick McClain and his deaf congregation.

It started over three years ago when Asheville First Church began its ministry to the deaf. All services were interpreted in sign language. A deaf Sunday School class was started. Two revivals for the deaf were held. A basic sign language class was taught on Wednesday nights for the entire church. "At present," Rev. Staggs says, "most all teenagers can sign, and most others can at least say, 'Hello,' 'Good-bye,' and 'I love you.'"

On August 1, 1985, Rev. Rick McClain, the first deaf graduate of our Nazarene seminary, was called by the church to take charge of the deaf ministry. One year later, on

this Sunday of organization, Rev. McClain gave his testimony during the Sunday School hour to 19 deaf persons, along with a few other family members. "If one year ago someone had told me we'd have 25 to 30 people meeting regularly, I would have laughed," he said. "I'm still nervous and scared, but excited. Let's not stop here. Let's keep going."

During the morning worship service a deaf choir signed in flowing language a series of choruses ending with "We Are One in the Bond of Love." Rev. McClain prayed an emotional pastoral prayer, "In the midst of our fears, You have been with us. In the midst of our confusion and pain, You have been there."

*FRANCES SIMPSON is a free-lance writer and the wife of the North Carolina district superintendent.*

Rev. and Mrs. McClain then sang in beautiful sign language, to a background tape, "I've Just Seen Jesus," as the two congregations rejoiced in their own way.

Mrs. Pam Corn, a vital key in starting the deaf ministry at Asheville First Church, was surprised with special recognition as she was signing the morning service.

District Superintendent Eugene Simpson appointed officers for the new church, brought greetings from General Superintendent Charles H. Strickland, and then presented the church with a \$5,000 check from Church Extension Ministries.

For the present time, the new church will meet in the chapel of Asheville First Church.

The deaf church celebrated with a covered-dish dinner on the church grounds. I felt like an outsider as I watched them talk and heard them laugh. For the first time, I knew why they needed their own church. Up until now, they had been outsiders, looking in. □



Mrs. Pam Corn signing as District Superintendent Eugene Simpson preaches.



Rev. and Mrs. Rickey A. McClain signing a special song for the morning worship service.

# LIGHTLY HELD

I stroll through the woods and drink deeply of their beauty,  
acknowledging each leaf and bloom as a love-letter from my Creator.  
Could I drink one whit deeper by holding the title deed?  
That scrap of paper would permit merely my "right" to use, hack, and scar.  
Possessing, clutching the flower to myself, I destroy it,  
but as I treasure it for itself—watering, weeding, digging,  
and fertilizing—I can preserve, enhance, and even share it.  
What shame that so many ashes commemorate past beauties clutched in my hands!  
My sweetheart lays her hand in mine; how exquisite! How utterly feminine!  
My eyes gently caress her and drink again of loveliness.  
When we pledged to "have and to hold," we also vowed to "cherish,"  
soon discovering that "cherish" wasn't down "Romance Way" where you  
"just go straight and you can't miss it."  
"Cherish" appeared when I listened to her convoluted logic, when I submitted  
in spite of my male ego. "Use, hack, and scar" appeared as I took her  
for granted—as I pressured her into my way (like a pressed flower)—  
as I played push, shove, and intimidate.  
Oh, my love, please be patient while I plumb the depths of "cherish," while I give  
you space to feel and think and grow, to realize fully your own destiny.  
Track meet! Kids garbed in school colors like flower gardens!  
Finally the 4 by 100 meter relay . . . Is that really my son running?  
What a beautiful stride! Yeah! They won! Hey, a new school record!  
How beautiful my son! How sickening the certainty our days together  
are numbered. My duty is to prepare him to leave me—and, even in  
the name of love, bonds that arrest his metamorphosis are nothing but chains.  
The goal sounds so simple: Prepare the child to face a real world on his own—  
but the investment of our own egos in these magnificent creatures  
blurs our vision; and the child kept is the child crushed!  
Oh, my son, your sisters have grown, but what dear friends they have become!  
In giving you your freedom, I can only pray your heart will tie you to us.  
I sit under the stars—overwhelmed by the magnitude—and am appalled that I,  
a mere speck, have even presumed to possess the Creator for myself alone;  
to squeeze Him down to my size; to reduce Him to my own private errand boy.  
Can't you just hear it? "Now look, God, I thought I'd made this clear to You;  
it's got to be done this way, now, or it'll all go to smash." While all the while,  
the Almighty has drawn bounds to His own freedom—to guarantee us ours.  
As I clutch and confine Him, I vandalize, at least in myself, His ultimate artistry—  
the sculpting of the human spirit—and I pull closed the curtain  
on the revelation of himself through my hands and my heart.  
Can I hold anything? It is what I liberate that liberates me.

—R. GUILFORD FITZ  
Anderson, California



# The Lesser Pain

by MARJORIE E. JENSEN

“... So here I am facing this surgery, and I don’t really want to ask the church to pray for me.”

For several years I had had one health or family problem after another. It seemed to me that the brothers and sisters, like Job’s “friends,” were sure I was harboring some terrible sin.

“I don’t think I’m so much worse than a lot of other Christians who are getting along *‘just fine, thank you.’* Do you have a clue to what’s going on with me?”

This was not the first time I had sought solace from the man who occupied this friendly room, with light that flooded through a window wall, burnishing the mahogany furnishings with gold. I never left it empty-handed, but often the comfort came in an unexpected form. So I was only mildly startled when the spare, slightly graying man behind the desk focused his penetrating gaze on me and said,

“Did you know that sometimes a shepherd will deliberately break a lamb’s leg?”

“You’re kidding!”

“Fact! Furthermore, he does it because he cares for the lamb and doesn’t want it to get hurt.”

“Hey,” I interrupted, “broken bones hurt!”

The wise man smiled and continued without comment. “You see, sometimes there will be a lamb in the flock that seems to have a real knack for getting into difficult situations. He is usually the inquisitive sort, who just must see what’s over the next hill. Or he’s the venturesome one, who goes after some tempting morsel of grass in a place he’s brave enough—or foolish enough—to get into, but not strong enough or wise enough to get out of.”

“And any lamb who’s out of sight of the shepherd is asking for disaster,” I finished for him.

“Truly. The shepherd allows the young one to suffer the lesser pain of a cleanly broken foreleg, rather than let him suffer the greater pain of, say, being torn to bits by a wolf, or starving slowly on some lonely mountain ledge, or even just being a cripple the rest of its life. A clean break will heal without any lasting consequences—except a scar.



“You know that familiar picture of Jesus carrying a lamb?” he asked.

“Yes,” I answered.

“Well, I’ve often wondered if the artist knew about the broken leg scenario. You see, a shepherd showers especially tender care on the lame one; carrying him when the flock moves. He puts him down to feed where the pasture is most lush. Injured bones need extra nourishment. Often, such a lamb will grow to be the strongest in the flock.

“His protector also keeps the other animals from taking advantage of the lamb’s inability to fend for

itself. On cold nights, that lamb is warmed at the shepherd’s fire. He is sheltered from storms by the shepherd’s own cloak.”

I had to agree that by the time that leg healed, even a stupid animal like a sheep should have gotten the idea that he was a lot better off near the shepherd, in the pasture of the shepherd’s own choosing.

“But the whole point here is that the lamb is given time in which to mature enough to do the work sheep are supposed to do—provide wool and meat.”

“Love that allows the lesser pain,” I mused. “But, pastor, I’m not straying away from the Shepherd. If anything, I’m seeking to get closer to Him.”

This last was absolutely true. I had been using my “down” time for Bible study, prayer, and meditation. I had even begun to record some of the insights that the Spirit was allowing me to see through these activities.

The wise man leaned back in his brown leather wing chair, hands folded across his stomach. The corners of his mouth twitched as though he would like to laugh.

“I don’t pretend to be able to ‘second guess’ God, but didn’t you tell me that you felt God had called you to do some serious writing about the truths you were finding in the Book of Job?”

“That’s true,” I affirmed. “I have a manuscript outline and sample chapters out to a publisher for consideration right now.”

“I would be presumptuous to say I understood all the ways God deals with people, or any one person through their particular trials.” He gazed briefly out the window before continuing.

“Let me ask you a question. Would you have been able to write that book as effectively if you had continued on for the past five years in perfect health?”

MARJORIE E. JENSEN is a substitute schoolteacher. She resides in Auburn, California.

"Well, I wouldn't have had all that free time to dig into the Word, if that is what you mean."

The pastor sighed, "May I share a story with you? A man had two sons. He told the younger one to wash the family car and the other to mow the lawn. Now the 'lawn son' was learning to drive and hoped that before long, the car in question was going to be his to use. Washing it was not a chore but a pleasure. On the other hand he hated working in the yard."

The wise man paused. I nodded and grinned. He had painted a fairly accurate description of my own son.

"The younger lad," he continued, "had just learned to use the power mower. Using it was still 'fun.' By mutual agreement, they switched chores.

"They both did a good job so neither could understand why their father was displeased with the first-born.

"Perhaps the younger one only *thought* he had done a good job on the lawn. Or maybe old Dad had had a definite purpose in assigning the jobs as he did," I suggested.

There was no response.

I'm missing something here, I thought.

"Did he call what they had done *disobedience*?" I ventured. "But that hardly seems fair. I mean . . ."

The wise man leaned forward on his desk.

"I was the father," he said. "before I gave my eldest son the freedom to drive a car, I wanted to be sure I could trust him to obey me in all matters connected with that freedom, even if it meant doing things that he considered unpleasant, unreasonable, or, as in this instance, simply unimportant.

"You see, I understand how my child approaches life.

I'll share with you, that *I* delayed granting driving privileges to him a good while after the state did."

"The love of the lesser pain," I said.

"Exactly! I much preferred to see him suffer that temporary disappointment than have him wrap himself around some telephone pole on a dark, rainy night because *he* decided the speed limit was not important."

"But, Pastor," I protested, "how can you say I'm being disobedient? I'm writing the book!"

"Yes, but where would that project be if physical restrictions had not kept you from giving your time and energy to a lot of other really 'good' work."

"They have to be done by *somebody*," I said defensively.

"But God might have wanted a different 'somebody' in that pasture, at least for a season."

"He learned obedience from what he suffered," I said softly. "Why should I expect any less?"

I bowed my head. Tears welled in my eyes.

"Dear, loving, Heavenly Father," I said, "You know me better than I know myself. Thank You for reminding me once again that to obey is better than sacrifice.

"Thank You for loving me enough to let me suffer the lesser pain so I would not experience the greater one of realizing later that I had grieved You by missing the mark you set for me.

"Thank You for the gift of Your Holy Spirit, upon whom I can rely to keep me safely in Your will; to lead me from pasture to pasture at Your bidding, because I belong to You through the grace of Your Son, my Lord and Savior, Jesus Christ. Amen." □

## Book Brief

### TAKE A BIBLE BREAK



W. E. McCUMBER  
author



with a basic premise—most of us need to get serious about our love for the Bible. In answer to his own question, "Why read the Bible?" McCumber suggests we should read it because (1) it keeps life clean; (2) it makes life fruitful; and (3) it prepares life for judgment.

This book, written to the "person in the pew"—common folks who struggle with everyday problems, insecurities, hopes, and mistakes—is filled with the author's pithy anecdotes and unique insights into Scripture. The truths are simply and plainly stated, with a short prayer at the end.

Introductions to the subjects, which encompass a variety of themes and needs, provide a "I wonder what he's going to say" attitude and the reader is hooked! "Have you had any strange dreams lately?" "Isn't it good to ease your bones down into a chair and open up the Bible for a few minutes?" "Friend, I know you are busy." "Was there anything good in your mail this week?" "I hope you are having a good day so far." "Let's rest awhile and break bread together. I don't mean buttermilk biscuits; I mean the Word of God."

Christians, non-Christians, and those who think they are Christians but are not, will profit from this book. Use the truths, along with your Bible, and they will do you good! □

Beacon Hill Press of Kansas City  
116 pages. Paper. To order see page 23.

**C**offee breaks and Coke breaks are a way of life in the United States, just as breaks for tea have been in England for a long time.

How enriched our lives would be if we all took Bible breaks each day! A few moments spent in reading and reflecting upon a passage of Scripture, and in listening and talking to the Lord, would bring elements of love, faith, peace, and strength to all our relationships in life.

More than a month of Bible-centered devotionals have been crafted by W. E. McCumber. The author's love for words is only transcended by his deep love for God's Word. Each of the 35 two-page readings starts

# the editor's STANDPOINT

## A GRATEFUL HEART

Why do you get up at night while others are still sleeping? To get a drink? To raid the refrigerator? To calm down a crying youngster? To chase away a yapping dog? To answer the phone ringing a wrong number? To look for a burglar that only your wife can hear? To pace the floor with insomnia? To fire off a letter of protest to an editor?

The Psalmist had a better reason. “At midnight,” he wrote, “I will rise to give thanks unto thee” (119:62).

He must have retired earlier than I do. If I was going to get up at midnight there would be no use in lying down at all. What a difference Thomas Edison made in people’s schedules!

That a man would rise during the night to give thanks to God is a surprise. Not that God doesn’t deserve extraordinary displays of gratitude, but He seldom gets what He deserves from us. His grace abounds, His mercy follows us daily, and He constantly answers our prayers, but we often take His goodness for granted and fail to send Him thank-you notes of praise.

The Psalmist wanted to give thanks at a special time for a special reason—“because of thy righteous judgments.” Human judgments are often unrighteous. They are tainted by vested interests and biased relationships. But God judges in truth and without partiality; He cannot be bribed or deceived or intimidated.

Righteous judgment could be our doom, however. All have sinned and sin deserves punishment. The Psalmist is thankful for righteous judgment that does not preclude mercy. He prays, “Be merciful unto me according to thy word,” and exclaims, “The earth, O Lord, is full of thy mercy” (vv. 58, 64).

Calvary was the righteous judgment that made possible God’s saving mercy. Because Christ bore our sins in His death, God is both “just and the justifier” of those who believe in Christ. Judgment does not preclude mercy; mercy does not compromise judgment. In the cross righteous judgment makes pardoning mercy available.

And that is worth rising in the night to thank God for! □

## WHEN FRIEND BECOMES FOE

General George Patton, impatiently awaiting supplies that would allow his Third Army to resume its blitzkrieg advance into Germany, wrote to his wife, “God deliver us from our friends. We can handle the enemy.”

Show me a parson who hasn’t felt the same frustration, and I’ll show you a greenhorn. Every veteran preacher has suffered blockade or betrayal by friends. Doubtless, leaders in all career fields have known this depressing experience.

The Psalmist was opposed by “vigorous enemies” who sought his defeat and death. This he could understand. What crushed him was the turncoat action of a friend.

If an enemy were insulting me,  
I could endure it;  
if a foe were raising himself against me,  
I could hide from him  
But it is you, a man like myself,  
my companion, my close friend,  
with whom I once enjoyed sweet fellowship  
as we walked with the throng at the house of God.  
(Psalm 55:12-14, NIV)

Only God knows how deeply that hurts! But He does know, for the Lord Jesus Christ experienced personally this most piercing of sorrows. He called the disciples “friends,” but one of them betrayed Him, one of them denied Him, and all of them “forsook him and fled” when He needed most their love and loyalty.

“Demas has forsaken me,” wrote Paul, with a pen dipped in tears wrung from the tortured soul of a man whose friend has proven false.

The experience is common and devastating. What can we do when it happens? Turning bitter makes things worse. An unforgiving spirit poisons the already wounded. Self-pity is cancerous. We can only do what the Psalmist did, what the apostle did, what the Savior did—trust God and refuse to allow another’s treachery to determine our attitudes and actions.

God can deliver us from enemies and friends! □



I no longer suffer guilt feelings if I detect some evident boredom in certain members of the congregation. After all, a buzzard could starve in a grain field. If you are dispensing wheat but one's appetite is for carrion, he will be disinterested.

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## TRUTH AND LOVE

The longer I live the more I appreciate Paul's phrase "speaking the truth in love." Love and truth belong together. If they are divorced, great damage results to the church.

Some have affirmed truth without love. They have been orthodox in doctrine but compassionless in their treatment of people. They cross t's and dot i's with scrupulous care, but they are merciless toward those who disagree. They set forth the truth so arrogantly and harshly that people, repelled by their attitude, are prone to reject the truth. The message falls into the repulsive shadow of the messengers and is lost.

Others have sacrificed truth to love. To them, love is the be-all and end-all of religious experience. Doctrine is unimportant. The truth claims of Scripture are ignored, while they revel in love feasts that make comfortable those who deny cardinal doctrines of historic Christianity. Questing for love apart from truth makes people patsies for the antichrist.

There is no reason to choose between truth and love.

God is love and His Word is truth. Jesus, the incarnate Word, said, "I am the truth," and it is written of Him, "He loved them unto the end." The "Spirit of truth" also sheds abroad in our hearts the love of God. Scripture affirms that love never fails and also that truth endures forever.

Love and truth are bonded in the purpose of God and in the message of Scripture. Love is debased where truth is spurned. Truth is insulted where love is absent. The truth in love is God's requirement and enablement.

Heresy is not transformed by love. Love covers a multitude of sins, but it does not justify a pack of lies. Hate is not sanctified by truth. Truth without love is a hollow form. Love without truth is a shapeless sentiment. Neither are what Scripture means by the love and truth of God. What God has joined together, man should not put asunder.

Truth in love—that is the product of the Spirit's control of the life of the Christian. □

## BOREDOM

When I was a pastor I often "policed" the sanctuary after services to remove litter, including discarded notes.

Of course, I read the notes, sometimes from the pulpit. That tended to reduce the amount of litter for a while.

Once I found a note that asked, "Are you bored?" A bolder hand had replied, "If bored was apples I could fill this place with applesauce." Assuming that it was written during the sermon, I refrained from sharing that one with the people.

The note prompted me to work harder on the content and delivery of my next sermons. No speaker wants to bore his audience, though it frequently happens.

When people are bored in church it often means the preacher is dull. Perhaps he drones, which can render even exceptional content unpalatable. Content itself may be so banal that pulpit pyrotechnics cannot sustain a hearer's interest. Sometimes preaching is so cliché-ridden and repetitive that attention strays away. At times a preacher can seem detached from the peo-

ple, and what he says flattens into irrelevance. "So what" soon becomes "ho hum."

Not all boredom, however, is chargeable to the preacher. I no longer suffer guilt feelings if I detect some evident boredom in certain members of the congregation. After all, a buzzard could starve in a grain field. If you are dispensing wheat but one's appetite is for carrion, he will be disinterested. People who glue themselves to television soaps are not going to relish the Word of God, whoever bears it and however they proclaim it.

A preacher has no license to reduce pulpit fare to carrion in an effort to arrest and please the wandering minds of those attracted to such rations. He is called and commissioned to expound the Word of God, and the Holy Spirit will not anoint him for any lesser task.

We who preach should be as interesting and relevant as possible. The whole responsibility for eliminating boredom, however, does not rest on those who speak. In worship settings, especially, it rests equally upon those who listen—or should listen. □

and trust that the numbers in the church will increase.

Charles C. Davidson  
Brandon, Florida

**CHRISTIAN PEER PRESSURE**

Frequently in recent days I have been muted and stunned by a faltering Christian environment in the church.

An unstable youthful Christian is caught in a school situation and because of the lack of militant "peer pressure" in his church he is not steadied in his relations with the Savior.

Thus many youngsters "slip through the cracks" and consequently are lost to themselves, to God, and to His church.

Worldly peer pressure must be

matched, yea offset, by the stimulating, divinely inspired influence of godly living, holy and unctious, emanating from Nazarene pews and pulpits.

A large group of dedicated and Bible-grounded people, loving God and each other, would be a big step toward providing a heavenly atmosphere in which to travel toward the Celestial City.

J. M. Yarbrough  
Valrico, Florida

**MARVELOUS CREATION**

One fall day I was fishing with two friends at the State Lake about 15 miles from Winfield, Kans. As we watched, a flock of wild geese, en route to their winter abode, landed on a green spot of flat land adjacent to the lake.

To our amazement these Cana-

dian honkers shook their wings and suddenly a host of tiny hummingbirds were fluttering about the lower bushes for food. The geese went farther out into the lake to drink and dive.

I had read that hummingbirds migrate annually to warmer climates for food, since America's flower crop is seasonal. I didn't know they hitchhiked!

The geese were soon ready to resume flight. They bent low, shuffling their wings to allow the tiny passengers to "board" beneath their heavy feathers. Soon their V-formation graced the sky. Only God and we had witnessed this phenomenon. It was unforgettable. What a marvelous creation God has to share with us!

Ovella Satre Shafer  
Buhler, Kansas

# Walking Through the Valley

by CAROLYN J. MERRIFIELD

I always liked Dorothy. Since first we met about 10 years ago, we have shared many pleasant days together whenever we were in the same area. Sometimes we met at her home or mine, though those times were rare because of the busy schedules of both of our households. We enjoyed getting together.

Our children were friends. They fit together like a tightly built staircase. My Lori was 12; her Heidi was 13; my Jeff was 14; her Mary was 15. They had great times together at the ocean, swimming, flying kites, and conversing in early teen style.

Dorothy and her husband had a lot going for them. They were busy in their jobs, had extra projects going on. They lived in a great antique house that constantly required their attention. I didn't see as much of her husband because he was always working two jobs, going to school, rushing here and there. When we were in their home, occasionally we'd have some time with him late at night. He was a night person, though how he could be with the load of work he carried, I don't know.

We hadn't seen each other for a year or so when a phone call came. In shock we learned that Dorothy's husband had committed suicide. I tried to call her, but she wasn't able to come to the phone. We attended the funeral. Trying to comfort her and her girls was difficult. Where were the answers for something as devas-

ting and incomprehensible as this? All we could do was hold her, cry with her, and pray for her.

During the next month I called her often and frequently prayed over the phone with her. She was appreciative of my prayers and welcomed the news that my local church was praying for her. The next time I called, she said that some of the things she had been most concerned about were resolved the very next day. I could tell her faith was beginning to grow.

The day came when I was able to drive again to her home. Crossing the miles into the neighboring state, I was excited for I felt strongly that the Lord would do something special in her life that day. She'd not been able to go to the cemetery yet, partly because it was so hard to go, partly because she had wanted to wait until the gravemarker was in place. When I arrived, she mentioned that and I offered to take her there. She wanted to go.

We had lunch together, visited a while, and then it was time to go. Stopping along the way, we bought a bouquet of fresh flowers. I could feel her tension rising as we drove through the gates of the cemetery, and the tears began to flow. Finally we were directed to the grave. We stood silent for a few moments and then tears and questions came in quick succession, questions that I couldn't answer and tears that I couldn't stop. Finally, with a shuddering breath, she grew calmer and I asked her if she knew what it meant to ask the Lord into her life. After a few more questions and her affirmative responses, we prayed. And there, standing beside my brother's grave, my sister-in-law found Jesus as her Lord, her Savior, and her Comforter.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me . . ." (Psalm 23:4). □

**"By ALL MEANS...  
Save Some"**

***So you would like  
to have  
a good reason  
to give  
to missions . . .***

***Well, here  
is one:***

Once upon a time, a young Nazarene minister was invited to preach in a youth camp. As far as anyone knew, there was only one conversion. The young evangelist was L. G. Nees. The convert was a boy named C. Dean Galloway . . .





In the meantime, a young Colombian pursuing engineering studies is given a copy of the New Testament. He reads it in a week, and the Word searches him inwardly and deeply. He learns for the first time that his moral life is not enough. His name is Christian. Christian Sarmiento.



↑ Later, God called Dean to the ministry and to the mission field. When the Nazarenes entered Colombia, the Galloways were one of the two missionary couples sent . . .

Many Nazarenes gave generously to open the work of the Church of the Nazarene in Colombia.



About the same time, Christian's fiancée Margit receives a Gospel tract in a bus. She reads and, repeating the printed prayer, accepts Jesus Christ as her Savior. →



Later, when confronted with a case of demon possession, and the complete helplessness of everyone before it, Christian and Margit hear about an invitation to the Bible studies of a new church—the Church of the Nazarene.

On the Pastor comes is heal tually. start at home studies

Nazarene missionary  
der comes to Colombia  
preaches about the rich  
ing ruler. Christian hears  
question: "What riches  
keeping you from follow-

ing Me?" Margit hears it, too.  
They make up their minds to  
leave all and serve the Lord.  
In 20 days they are ready to  
leave Colombia for theologi-  
cal training.

✦ Their schooling takes them  
first to our seminary in Costa  
Rica, and later to Nazarene Bi-  
ble College. There, outstand-  
ing leaders such as Dr. and  
Mrs. G. B. Williamson and Dr.  
and Mrs. L. S. Oliver help the  
young couple in their early  
Christian years.



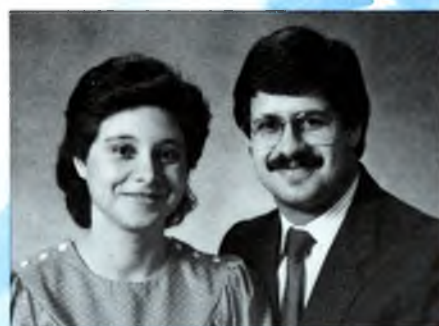
✦ After Bible college, Chris-  
tian attends Mid-America Naz-  
arene College. Of all those  
years, he now says: "God was  
always faithful. He provided  
what we needed . . . miracu-  
lously."

Then comes Nazarene  
Theological Seminary. At the  
same time, Christian works in  
Publications International  
where he learns of new minis-  
tries, new needs, new chal-  
lenges. →



Upon graduation, equipped  
in many ways, Christian and  
Margit experience restles-  
ness. So they search again for  
God's will. And after prayer,  
they apply for missionary ser-  
vice. In 1986, they are ap-  
pointed to Bolivia . . . ↓

tion is a name:  
Galloway. He  
rays. The victim  
ysically and spiri-  
an and Margit  
g the Nazarene



The cycle continues. The harvest  
calls for workers. And the  
Sarmientos gladly join . . .

So you see,

- Someone gave and L. G. Nees preached.
- Someone gave and C. Dean Galloway was converted.
- Someone gave and Dean Galloway went to Colombia.
- Many gave and the Sarmientos were trained.
- The Sarmientos now give their lives for service.

**And you, what will YOU give . . . ?**

## 1986 THANKSGIVING OFFERING FOR WORLD EVANGELISM

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# IN THE NEWS

Omaha, Nebr. He will be in charge of NNC publications, news releases, and sports information.

Craker is a 1963 graduate of NNC. He and his wife, Nancy, have four children. Robin, 20, and Tricia, 18, are students at NNC and Dale, 16, and Chrissy, 15, attend Nampa High School. □

## PEOPLE AND PLACES



**Lee Bottemiller, 13**, of Eugene, Oreg., First Church, was awarded first place in Youth Division I for his rousing rendition of "Great Is the Lord" in the Yamaha Keyboard National Finals, June 28.

Lee received \$2,300 and a large silver cup as first place winner, as well as other gifts, and an all expense paid trip for two to LaMirada, Calif., for the five-day festival as a finalist.

"Great Is the Lord" by Deborah and Michael W. Smith was arranged by Dave Louthan for Yamaha's FX 20, a computer driven organ-synthesizer. Lee's performance was overwhelmingly received by audience and judges to mark the first time in the 22-year history of the competition that a sacred composition has been awarded this distinction.

Lee's parents are Larry and Kathy (Ellis) Bottemiller of Cottage Grove, Oreg. □

**David Campbell**, "a guard-hating, guard-fighting" prisoner on death-row was powerfully transformed by the gospel (see p. 19, July 15, 1986, issue).

A recent letter from George Gaines, whose prison ministry reached Campbell, brings this dramatic news. Convinced that Campbell was falsely accused of murder, a judge has freed him. Campbell plans to attend a Bible college and prepare for a ministry of prison evangelism. □



**Gil Craker** has been hired as director of News and Information Services at Northwest Nazarene College, said Dr. Richard Hagood, vice president for Institutional Advancement. Craker will also serve as Sports Information director. He replaces Susan Sieloff Bunker who begins studies for a master's degree.

Craker, 46, moved to Nampa, Idaho, from Kennewick, Wash., where he worked for the *Tri-City Herald* newspaper for 15 years. He previously worked for newspapers in Decatur, Ill., and



Shown is the Frankfurt, Germany, Nazarene Military Fellowship. This new Military Fellowship was organized April 13, 1986, under the leadership of Rev. Jerry Bohall in Frankfurt, Germany. They are presently using the facilities of the German church in Bonames near the Rhein Main Airport.



Pictured are the participants of a camping retreat for Nazarene servicemembers held June 16, 1986, at Rhein Main Air Base, Germany. Food, fun, and fellowship were enjoyed by military personnel and their families. Also, a camp meeting service was conducted by Rev. Bohall. Two servicemembers were sanctified wholly.



## PRAYER PARTNERS

Our churches are beginning to send in Thanksgiving offerings. Will you ask God to help our people to "do just a little bit more" this year in the offering than we have done in the past? If everyone lifts "just a little bit more" we can go beyond our goal of \$9 million for the worldwide missionary cause. Now more than ever we need a united and sacrificial response.

There are more than 600 Naza-

rene missionaries who look to all of us for prayer support. While we gather in the offering, don't neglect to pray for our workers.

Also pray that the Holy Spirit will help us to be more effective in bringing about a Holy Ghost revival and to see more New Testament growth in every local church.

**Raymond W. Hum, Secretary**  
BOARD OF GENERAL SUPERINTENDENTS

**NINTH BIENNIAL NAZARENE WRITERS CONFERENCE  
DRAWS 142 REGISTRANTS**

The Nazarene Writers Conference, conducted every other year under the sponsorship of the Nazarene Publishing House, was held August 11-14 on the campus of Mid-America Nazarene College. Enrollment was 142 and some 40 staff members shared their expertise in various areas of the program.

Five resource persons presented the major addresses and seminars, and participated in the program of 30 workshops: Norman Rohrer, director of the Christian Writers Guild, Hume, Calif.; Janet Hoover Thoma, acquisitions editor of Thomas Nelson Publishers, Nashville; Harold Ivan Smith, execu-



An "Ask the Experts" panel Wednesday night consisted of the resource team members. Pictured (l. to r.) are: Norman Rohrer, Hume, Calif.; Marlene Bagnull, Drexel Hill, Pa.; Harold Ivan Smith, Kansas City (moderator); Janet Thoma, Elgin, Ill.; and Donna Crow, Boise, Idaho.



W. E. McCumber speaking during one of the morning devotional periods in Weatherby Chapel, MANC.



Some conferees at one of the general sessions in Ramsey Auditorium, MANC



Mabeth Clem conducts a workshop session on short-story writing, one of 30 such workshops available.



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# Emphasis

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- How Captivity Changes People
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**NOTE:** The date of release was incorrectly stated in September 15, 1986, *Herald of Holiness* advertising. Quarter I material will be ready December 15 for churches wishing to order for the March/April/May, 1987 quarter.

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Dr. Jon Johnston, of Pepperdine University, was speaker at the closing banquet.



The "NPH Award" is presented to Dr. A. F. Harper (l.) by Dr. Paul Cunningham, chairman of the Book Committee.

tive director of Tear-Catchers, Kansas City; Donna Fletcher Crow, novelist from Boise, Idaho; and Marlene Bagnall, writing instructor and columnist. Supporting them were staff editors from headquarters, college faculty members, and area professional writers.

Each day began with a pre-breakfast devotional period at which W. E. McCumber, editor of the *Herald of Holiness*, was the speaker. Bringing the address at the closing banquet was Dr. Jon Johnston, professor at Pepperdine University and president of the Nazarene Sociologists of Religion. His recently released book *Christian Excellence: Alternative to Success* inspired the theme for the conference, "In Pursuit of Excellence." Each registrant received a complimentary copy of the book.

A special feature of the banquet was the presentation of the biennial "NPH Award" to Dr. A. F. Harper for his distinguished contribution to the literature of the Church of the Nazarene over the last 40 years. The citation was read by Dr. J. Fred Parker, director of the conference, and the presentation of the plaque was made by Dr. Paul Cunningham, chairman of the Book Committee and president of the General Board.

Winners in the writing contest conducted in conjunction with the conference were: fiction—Jack Conn, Knoxville, Tenn.; nonfiction—Mattie Uphaus, Spring Hill, Kans.; poetry—Joan Coombs, East Longmeadow, Mass.; and children—Diane Wood, Evansville, Ind.


Registrants came from 27 different states and represented 17 church affiliations, nearly 80 percent being Nazarenes. Forty-five had attended previous Nazarene writers conferences. Lectures

and workshops covered the needs and interests of both experienced writers and beginners. A special feature was the tutorial program in which participants could register for three half-hour sessions of personal coaching on their current manuscripts.

Specific workshops for ministers were on this year's program, as well as

hands-on computer training with word processors.

The next conference is scheduled for mid-August 1988. □



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HWY1188

## NAZARENE COUPLES IN EUROPE RECEIVE MARRIAGE ENCOUNTER TRAINING

The European Council of Nazarene Marriage Encounter, under the direction of Walter and Linda Crow, recently held its first training seminar at Blaithwaite House near Carlisle, Northern England.

Nine couples from Scotland, Ireland, and England participated in the event. It was organized by Dr. Paul Tarrant of the British Isles North District and Rev. Dwight Swanson of the British Isles South District.

The nine presenting couples will soon be facilitating their first Marriage Encounter Weekends on the two British Isles districts.

Nazarene Marriage Encounter/European Council works cooperatively with Nazarene Marriage Enrichment



Participants in the training seminar at Carlisle, England

in seeking the renewal of the family around the person of Jesus Christ.

This has been a vital ministry to couples and families on the continent. Marriage Encounter originated in Europe and is ideally suited to the European context.

Rev. Walter Crow, president of ENBC, and his wife, Linda, have many

years of experience as Marriage Encounter trainers and presenters. □

## LAUSANNE '89 ADVISORY COUNCIL MEETS

The Lausanne '89 International Committee for World Evangelization met in Amsterdam, Holland, August 10, to plan for the international event

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# GET INVOLVED!

to be held in Lausanne, Switzerland, July 11-20, 1989. The 1989 meeting will be sponsored by the Lausanne Committee for World Evangelization, which was organized following the first International Congress of World Evangelization in Lausanne in 1974.

The Lausanne Committee appointed a 108-member international advisory council composed of key church and parachurch leaders to provide guidance and counsel for Lausanne '89. Dr. Raymond W. Hurn, general superintendent, is one of 15 appointed from the United States.

"I have long felt that Nazarenes need to provide a Wesleyan voice in any international gathering of this type," said Dr. Hurn, who attended the 1974 congress as one of about 40 Nazarenes. "I see this as an excellent opportunity for us to have a voice in World Evangelization strategies."

Dr. Billy Graham, who was active in bringing the 1974 congress together, addressed the advisory council in Amsterdam, making suggestions and offering a challenge for the 1989 meeting. His challenge included: reaching the unreached people of the world; creatively utilizing high technology; preserving evangelistic gains and commitment to the authority of an infallible scripture; building a strong prayer base; and utilizing missionaries from third world countries to reevangelize nominal Christians in the West.

The 1989 congress is expected to attract 4,000 participants from 167 countries, along with an estimated 2,000 observers and guests.

—NN



Pictured is Bill Barks (center) with a plaque honoring him for 50 years of service as Sunday School teacher. Mr. Barks began helping in Sunday School in 1936 at the St. Louis Lafayette Park Church, which is now St. Louis South-west Church. He is pictured with Christian Life director, Virgil Clubbs (l.), and Pastor William Sunberg (r.).



Mr. C. B. Keeton, 83, recently received his 41st award for consecutive years of perfect Sunday School Attendance. C. B. was the husband of the late Rev. Pearl Keeton who served the church for 46 years in pastoral and evangelistic ministry, mainly on the West Texas and San Antonio districts. After her death Mr. Keeton moved to Bethany, Okla., and became a member of the Samaritan Sunday School class of Bethany First Church. Upon several occasions when Mr. Keeton was confined to the hospital, his teachers, Dr. and Mrs. Mel-Thomas Rothwell, and class president, Rev. Norman Thompson, taught the lesson for him at his bedside. At other times the hospital released him long enough for his son to bring him to the class.



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## OUR COLLEGES AND SEMINARIES



### ONU RADIO STATION AUGMENTS "THRUST"

WKOC, the FM station at Olivet Nazarene University, has boosted its power from 400 to 35,000 watts, according to Rev. Gordon Wickersham, pub-



Prof. Don Toland sets up remote transmitter for WKOC.

licity officer for the school. The power increase enables the station to reach 60 to 70 miles in all directions. This puts the signal into most of the metropolitan Chicago area, northeast Illinois, and northwest Indiana.

The station is operating 18.5 hours per day and features religious and classical music, along with popular religious programs such as "Focus on the Family," "Insight for Living," "Masterplan," and "The Wesleyan Hour." College Church Sunday morning and evening services are broadcast live, and ONU chapel services are taped for evening broadcast.

"In a real sense, this is an Olivet participation in the Thrust to-Chicago," said Rev. Wickersham.

Dr. Leslie Parrott, ONU president, said, "It will not only give opportunity for more effective training of students in media, but will begin a ministry that we hope will continue to extend the vision and outreach of Olivet Nazarene University."

Radio at ONU began in 1945 under the direction of the late George Snyder. Prof. Ray H. Moore developed WKOC in the 1960s as a 10-watt FM station. Power was increased to 421 watts six years ago giving a reception range of about 15 miles. Prof. Don Toland now serves as ONC director of broadcasting.

—NN

### 110 RECEIVE GRADUATE DEGREES FROM TNC

Trevecca Nazarene College conferred master of education degrees on 75 students at its first graduate commencement, August 10, according to Dr. Homer Adams, TNC president. An additional 35 students received M.Ed. degrees in the June commencement for a total of 110 graduate degrees awarded this year.

The master's degree program was established two years ago with only 20 students. More than 400 students are now enrolled in classes offered in 12 cities throughout Tennessee. The

15-month program offers curriculum for a master's degree in one of three areas. Curriculum and Instruction, Administration and Supervision, and Elementary Education, as well as a Plus-45 Program for 45 quarter hours beyond the master's.

Dr. LaRue Moss, coordinator of TNC's off-campus graduate program, delivered the commencement address on the TNC campus. □

—NN



Rev. Matthew Kindler, student at NBC, shares the excitement of his experiences in new church planting.



Ten NBC students attended the Church Planting Institute of the Rockies. Among them were (l. to r.) Mrs. Patricia Davis, Mrs. Lois Liston, and Mr. Lieut Curry. Relating the part played by the pastor's wife in church planting was a beneficial addition to the seminars, according to Dr. Clendenen.

### CHURCH PLANTING INSTITUTE PRACTICAL AND INSPIRATIONAL

According to Dr. Phyllis Perkins, instructor in missions and director of admissions at Nazarene Bible College, the June 23-26, 1986, Church Planting Institute of the Rockies was a time of spiritual excitement for the 151 participants.

The blessing of God was evident, beginning with Dr. Bill Sullivan's keynote address, which was a presentation on the biblical foundations of church planting. And the wrap-up session by

Carl Clendenen, professor of principles of church growth and mission at NBC, was referred to as a "beautiful, beautiful time."

President Jerry Lambert and the Nazarene Bible College hosted the event, sponsored by Church Extension Ministries. The basic church planting training received was equal to 22 scholastic hours.

Among the 151 were pastors, district superintendents, students and wives, with 21 districts and 9 denominations represented. Rev. Johnny Nells, superintendent of the Navajo Nation District, brought 5 Native American men. Central and Western Latin American Districts were well represented, and there was a representative from Samoa, El Salvador, and the Bahamas.

"This cross section of peoples, along with the several ethnic groups, created a helpful climate culminating in a cross-pollination between denominations and the fresh kinds of things brought by the ethnic groups actively involved in church planting," Clendenen said.

Thorough preparation, campus housing, and beautiful weather all contributed to the success of the meeting. With no breaking up to go to various hotels and restaurants, the spirit of en-

thusiasm carried through around the tables and during the break times. "Two or three times God moved, breaking in on the sessions. Strong testimonies and commitments testified to what God was doing in hearts," said Clendenen.

Contributing to the success of the institute were Michael R. Estep's presentation on reaching denominational goals through church planting, Gerald Manker's session on the five necessary characteristics of a church planter, and Dale Jones' demonstration of ways the Church Growth Division's research center can facilitate church planting. Dr. Lambert pointed up the college's position in the context of church planting and Dr. Clendenen spoke to the individual's position.

The Wednesday night panel of five men and several wives actually in church planting was profitable not only in the area of instruction but also as a time of spiritual inspiration as they shared the wonderful works of God in their church planting experiences.

A second annual church planting conference is set for June 15-18, 1987, cosponsored by the Nazarene Bible College and Church Extension Ministries. □



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Bible Study: Luke 17:11-19; I Was a Leper  
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"Christmas Joy Medley"  
Devotional Nuggets

**Side Two**

Psalm 129 (Part II)—*Audrey J. Williamson*  
"What Did You Say Was the Baby's Name?"  
The Confident Servant—*Karen Dean*  
Sunday School Reflections—*Gene Van Note*

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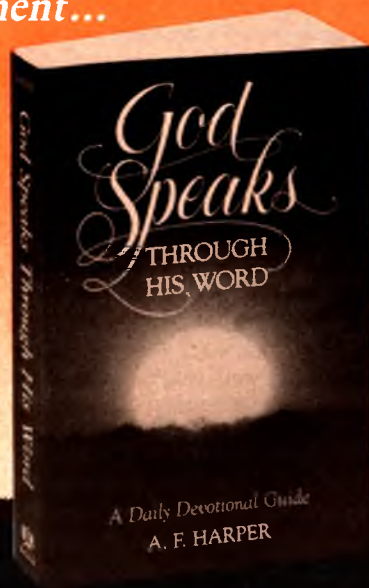
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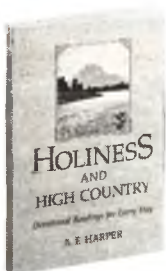
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Chaplain Curt Bowers (L), congratulates new (2LT) Chaplain Candidate Dave Sifferd and his wife, Paula, after he was sworn in and commissioned in the United States Army Staff Specialist Seminary Program.



Chaplain Curt Bowers (L) presents a retirement award to Claude Steele, July 9, 1986. Chaplain Steele retired after 27 years as a VA chaplain. He was the chief of Chaplaincy Service at Brentwood VA Hospital, Los Angeles.

## CAPE VERDE ASSEMBLY REPORT

The Cape Verde district assembly was held August 12-19 in Mindelo, St. Vincent, with Dr. Richard Zanner, regional director, presiding and Missionary Roy Henck interpreting.

Dr. Zanner's daily devotional messages and Sunday sermons inspired the pastors, delegates, and visitors from all the islands.

Rev. Gilberto Evora was reelected district superintendent. In his report he challenged the people to evangelize Cape Verde, and to work toward the goal of being a regular district.

Elected as district officers were Rev. Daniel Monteiro, NYI president; Mrs. Filomena Monteiro, NWMS president; and Mrs. Maria Luisa Barros, Christian Life and Sunday School chairperson.

The members of the District Advisory Board are Daniel Barros, Eugenio Duarte, and Manuel Sanca Gomes, elders; Joao D. Brito, Antonio Duarte, and Cristiano Santos, laymen.

Continuing in their field offices are Rev. Paul Stroud, director; Mrs. Nettie Stroud, treasurer; Roy Henck, Bible College director. □

—Gloria Henck, reporter



At the Northwest Indiana district assembly, Dr. Thomas M. Hermon, superintendent, reported 377 new Nazarenes for the year. Dr. Jerald D. Johnson, general superintendent, ordained (elders) Irving Wayne Brock and Richard Dee Thompson; and (deacon) Marlin Paul Ludwig. Pictured (l. to r.) are District Superintendent Thomas M. Hermon with the Great Commission Leaders Award winners, Pastor Marc Royer, Winamac, Category III; and Pastor James Lowery, Monticello, Category I. Also receiving the Great Commission Fellowship Award were Pastor Leo O. Flores, East Chicago; Pastor I. W. Brock, Griffith; Pastor Gerald T. Walworth, Hobart First; Pastor Robert L. Donham, Noblesville; and Pastor David L. Gresser, South Haven.



At the Dallas district assembly, Dr. W. M. Lynch, superintendent, completed the second year of an extended term. Dr. John A. Knight, general superintendent, ordained Bruce Haltom, Rickey Charles Thomason, and recognized the credentials of William Edward Weeks. Shown (l. to r.) are the winners of the Great Commission Leaders Award: Pastor Mike Meeks, Irving Faith, Category I; Pastor David Roland, Carrollton, Category II; and Pastor Sam Boyd, Mount Vernon, Category III; and Dr. John A. Knight.

## FOR THE RECORD

### DISTRICT ASSEMBLY REPORTS JOPLIN

At the Joplin district assembly, Dr. James C. Hester, superintendent, designated Kimberling City, Mo., as a church planting project. Dr. Raymond W. Hurn, general superintendent, ordained Don Keenan, Mitchell Peebles, Clair Uitts, Don Carlson, Jon Shellenger, and Tony McCord. The winners of the Great Commission Award were: Rev. Sam Lee Storkson, Banner; Rev. Don Daniel, Mountain Grove; Rev. Charles Green, Noel; Rev. Tony McCord, Oswego; Rev. Mark McCuiston, Springfield Scenic Drive; and



At the Southeast Oklahoma district assembly, District Superintendent Wendell O. Paris completed the first year of an extended term. Dr. Eugene L. Stowe, general superintendent, ordained Phillip A. Dale, Howard A. Love, Jackie L. Vernier, and Nick E. Vernier. Pictured (l. to r.) receiving the Great Commission Leaders Award are: Rev. Dan Turner, Talihina, Category I; Rev. Leland D. Watkins, Shawnee, Category III; Rev. W. B. Livingston, Sallisaw, Category II; with Dr. Eugene L. Stowe.

Rev. David Barton, Wheatland. Charles Green and Mark McCuiston won Great Commission Leader Awards.

### SOUTH CAROLINA

At the South Carolina district assembly, recently appointed District Superintendent James M. Bearden reported the General Budget overpaid by more than \$31,000. Dr. William M. Greathouse, general superintendent, ordained Thomas Eugene Bradley; recognized the credentials of Ted Stephen Owens and William David Spires; and commissioned Nancy Adkins minister of education.

The Great Commission Leaders Award was presented to Pastor W. B. Welch, Kingstree, Category I; Pastor Robert Morris, Sumter Boulevard, Category

II; and Pastor Harry Widener, Fort Mill, Category III. Great Commission Fellowship Awards were also presented to Pastor Barry Gay, Camden; Pastor Harold Liner, Charleston Dorchester Road; Pastor Ronald D. Doolittle, Columbia First; Pastor John Bledsoe, Charleston St. Andrews; Pastor James Taylor, Irmo; pastor David Roberts, Myrtle Beach; Pastor Ronnie Fite, Orangeburg Memorial; Pastor Homer Jones, Orangeburg Southwest Terrace; and Pastor Richard Wilson, Seneca.

### DAKOTA

District Superintendent F. Thomas Bailey was re-elected to a four-year term. Dr. Orville W. Jenkins, general superintendent emeritus, presiding for General Superintendent John A. Knight, ordained Ben-



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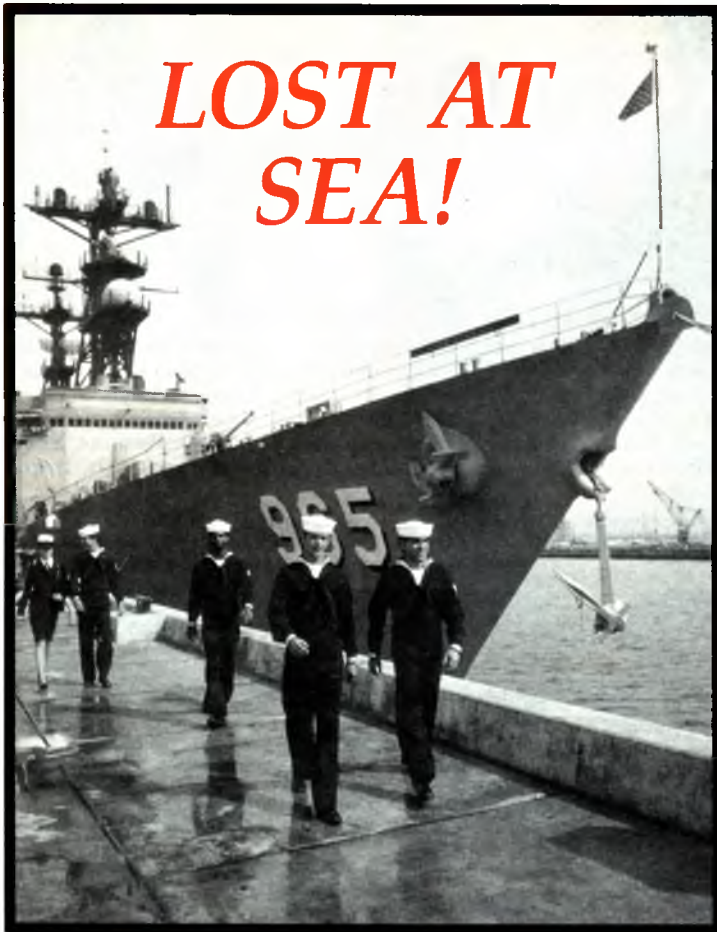
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To date Chaplaincy Ministries, with your help, has located 4,500 Nazarene servicemembers, enabling us to send a quarterly newsletter, *UNDER ORDERS*.

We have appointed 200 host pastors in 55 districts in the United States and many host pastors overseas to help shepherd our flock of young men and women serving in the military.

This year servicemembers' retreats were held in Okinawa, Korea, and Germany.

However, we still need your help. We know there are approximately 1,200 active duty Nazarene Navy personnel, but so far we have located only 360. If you know where our Navy, Marine, and Coast Guard servicemembers are assigned, please let us know.

Call 1-800-233-8962 or write to: Chaplaincy Ministries, 6401 The Paseo, Kansas City, MO 64131, if you have addresses of Nazarene servicemembers.

It's also essential to encourage those entering military service to identify themselves as "Nazarene" rather than "Protestant" or "Christian." We are grateful for your faithfulness as you continue to keep us informed of address changes for our young Nazarenes who have a personal stake in the future of our country and make it their duty to serve it.

jamin N. Cook, Virgil L. Anderson, Stephen R. Hawkins, Lawrence A. Gill, Randy L. Maddox, Virgil L. Peterson, and Raydean Zimmerman.

Qualifying for the Great Commission Leaders Award (district Dynamic Award) were Pastor Ward M. Satterlee, Spencer, S.Dak., Category I; and Pastor James M. Kraemer, Mandan, N.Dak., Category II. Also qualifying for the Great Commission Fellowship Award (district Superintendent's Award) were Pastor Mark R. Morgan, Valley City, N.Dak.; Pastor Don Josephson, Alexander, N.Dak.; Pastor Richard L. Dement, Fessenden, N.Dak.; Pastor Randy S. Williams, Jamestown, N.Dak., First; Pastor Lawrence A. Gill, Kenmare, N.Dak.; Pastor L. Dan Heincker, Minot,

N.Dak., First; and Pastor Ronald R. Snethen, Winner, S.Dak.

## WASHINGTON

Dr Roy E. Carnahan, district superintendent, was reelected to his fifth four-year term. He reported a new church organized at Pocomoke City, Md. Dr. John A. Knight, general superintendent, ordained (elders) David Wayne Bowser, David Donald Freese, William Robert Hess, Roberto Hodgson, and Richard Paul Thompson; and (deacon) Frank Albert Watson.

Great Commission Leaders Awards were presented to Pastor David Freese, Bedford, Pa., Category I; Pastor David Aaserud, Annapolis, Md., Cate-

gory II; and Pastor Quentin Caswell, Bel Air, Md., Category III. Others receiving the Great Commission Fellowship Award were Bowie, Md., Pastor Timothy Thompson; Denton, Md., Pastor Lee Shafer; Frostburg, Md., Pastor James Turnock; Gaithersburg, Md., Pastor Paul Wehr; Hagerstown, Md., Pastor Richard Wilson; St. Charles City, Md., Pastor Stephen Rushing; Salisbury, Md., Pastor William Ballew; Sandtown, Del., Pastor James Pettit; Shippensburg, Pa., Pastor Tony Moore; and Wilmington, Del., Pastor Charles Fraser.

## NORTH CAROLINA

District Superintendent D. Eugene Simpson reported two new churches organized: Laurinburg and Asheville First Deaf. Dr. Charles H. Strickland, general superintendent, ordained Frederick Wilson Coburn and Carroll Lee Moffitt.

The Great Commission Leaders Award was presented to Hayesville, Category I; and to Fayetteville, Category II. The Great Commission Fellowship Award was also presented to Cary, Goldsboro, Norwood, Raleigh North, and Wilmington.

## PITTSBURGH

District Superintendent J. Roy Fuller completed the first year of a four-year term. Three mission churches were started at St. Marys, Saltsburg, and Uniontown. Dr. John A. Knight, general superintendent, ordained Lester R. Champier, David B. Crary, Paul R. George, Rick W. Newman, Samuel D. Peterson, Bertha E. Tichinel; recognized the credentials of Mark D. Berry; and consecrated Barbara J. Reagle as deaconess.

Great Commission Awards were presented to Pastor Samuel D. Peterson, Pittsburgh Wilkinsburg, Category I; Pastor David B. Crary, Grove City, Category II; and Pastor James H. Ingalls, Warren, Category III. Others winning the Great Commission Fellowship Awards were Pastor Michael McGarry, Boswell; Pastor Dean R. Schlosser, Erie Millcreek; and Pastor Paul W. Douglass, Sr., Somerset.



At the *Southwest Oklahoma district assembly*, Dr. Carl B. Summer, superintendent, was reelected to a four-year term. Dr. Raymond W. Hurn, general superintendent, ordained Michael E. Peterson and Edward L. Schauer. Pictured (l. to r.) are the Great Commission Fellowship Award winners: Terry Rowland of Mustang; Don Reed of Ardmore; Emmett Taylor of Moore; T. O. Parsons of Altus; and Glenn Pack of El Reno. Not pictured is Danny Cook of Weatherford. Revs. Terry Rowland and Emmett Taylor were also winners of the Great Commission Leaders Award.





At the *Northeastern Indiana District assembly*, District Superintendent **Oval L. Stone** reported **Muncie New Hope** organized as a new church. **Dr. Charles H. Strickland**, general superintendent, ordained **Gary L. Bracken**, **Dennis G. DeLong**, **Larry W. Harshman**, **Major R. Pruett**, **Larry A. Sheets**, **John W. Uhl**; recognized the credentials of **Jerrold D. Alexander**; and consecrated **Dorothy W. Johnson** as deaconess. Pictured (l. to r.) are the winners of the **Great Commission Leaders Award**: **Pastor Paul R. Mansfield**, **Selma**, **Category I**; **Pastor Philip C. Rogers**, **Middletown**, **Category II**; and **Pastor Carl S. Dawson**, **Anderson East 38th Street**, **Category III**.

#### EASTERN MICHIGAN

District Superintendent **Marselle Knight** has completed two years of an extended term. He reported a net increase of 137 in church membership. Total monies raised was \$7,785,430—an all-time high. **Dr. John A. Knight**, general superintendent, ordained (elders) **Rev. Paul Alger**, **Rev. Andrew Hawk**, **Rev. Henry Kern**, **Rev. Franklin Visser**, and **Rev. Burl Young**; recognized the credentials of **Rev. Robert Swoveland**, and (deacons) **Rev. Chet Decker** and **Rev. Jonathan Jaymes**.

#### SOUTHERN FLORIDA

**Dr. Robert H. Spear, Jr.**, was reelected superintendent for a four-year term. He reported one new church organized: **Miami Deliverance**. There was a net gain of 697 in church membership. **Dr. Charles H. Strickland**, general superintendent, ordained **Jean D. Cidel**, **Melquiades Santiesteban**, and **Miguel A. Suarez**.  **Eunice Puga** was commissioned director of Christian education. The **Great Commission Leaders Award** was presented to **Rev. Joseph Dotson** of **Fort Myers Palm Beach Boulevard**, **Category I**; **Rev. Dorsainvil Gracius** of **Lake Worth New Life**, **Category II**; and **Rev. Crawford Howe** of **Pompano Beach**, **Category III**. **Great Commission Fellowship Awards** were also presented to **Arcadia**, **Fort Lauderdale Manor**, **Key Largo**, **Naples**, **Okeechobee**, **Venice**, **North Lake Boulevard**, and **West Palm Beach**.

#### CANADA QUEBEC

At the **Canada Quebec district assembly**, **Rev. Harry Rich**, district superintendent, was reappointed for a two-year term. He reported the district had an 8.3 percent gain in membership. **Dr. William M. Great-house**, general superintendent, presided.

The **Great Commission Fellowship Award** was presented to **Pastor Yeghia Hajian**, **Montreal Armenian**; and **Pastor Eugene Morris**, **Ste-Foy, Quebec**. Those who gave 10 percent for world evangelism were: **Pastor Arthur Morel**, **Montreal Dollard French**; **Pastor Yeghia Hajian**, **Montreal Armenian**; **Pastor Donald Latouche**, **St. Eustache**; and **Pastor Eugene Morris**, **Ste-Foy, Quebec**.

#### NORTHWESTERN ILLINOIS

At the **Northwestern Illinois district assembly**, **Dr. Floyd H. Pounds**, district superintendent, completed the first year of an extended term. He reported an overall increase in giving of 10 percent, or around \$300,000. **Dr. John A. Knight**, general superintendent, ordained **Rev. David Caudle** and recognized the credentials of **Rev. Wayne Strury**.

**Rev. Robert Coy** of **Eureka** was given the **Nazarene Bible College Award**. Two pastors and wives were appointed by **World Mission** as missionaries: **Rev. and Mrs. Mark Hatcher** of **Stockton church**, to **Korea**; and **Rev. and Mrs. Don Bard** of **Oregon church**, to **Zambia**.

#### KENTUCKY

At the **Kentucky district assembly**, District Superintendent **J. Ted Holstein**, serving under appointment, was elected for one year. He reported new churches organized at **Buffalo**, **Greensburg**, and **Hawesville**. **Dr. Jerald D. Johnson**, general superintendent, ordained **John S. Broadbent**, **James S. Sherrill**, **David A. Wilson**, and recognized the credentials of **Charles A. Nutt**.

The **Great Commission Leaders Award** was presented to **Pastor Donald E. Harman**, **King Bee**, **Category I**; and **Pastor Kevin G. Ulmet**, **Frankfort Capital**, **Category II**. Other churches winning the **Great Commission Fellowship Award** were **Albany Northside**, **Elkton**, **Hopkinsville**, **Lexington Gethsemane**, **Shelbyville**, **Somerset Lake Cumberland**, and **Sparksville**.

#### MOVING CHAPLAINS

**CH (MAJ) CHARLES "CHUCK" MORELAND**, U.S.A., retirement, from **Fort Leonard Wood, Mo.**, to **Dixon, Mo.**

**LCDR VELDON B. DOBBS**, **CHC, USN**, retirement, from **American Mission Coordinator, West Germany**, to **Spokane, Wash.**

**CH (MAJ) DAVID K. BON**, U.S.A., from **Fort Benning, Ga.**, to **Camp Zama, Japan**

**CAPT DUDLEY C. HATHAWAY**, **CHC, USN**, from **Senior Chaplain, Naval Station, San Diego, Calif.**, to **Command Chaplain, Naval Air Station Miramar, San Diego, Calif.**

#### MOVING MINISTERS

**LEONARD E. BAILEY** from **North Star, Mich.**, to **Buchanan (Mich.) First**

**P. ANTHONY BAKER** to **Mena (Ark.) First**

**JOHN E. BORGAL** from **Gettysburg, Pa.**, to **associate, Fawn Grove (Pa.) First**

**TIMOTHY BUTLER** to **Victor (Mont.) First**

**ALBERT E. CLARK** from **Crown Point, Ind.**, to **Terre Haute (Ind.) Southside**

**THOMAS A. CONLEY** from **Mount Sterling (Ill.) First** to **Crothersville (Ind.) First**

**HUEY J. DAVIS, JR.**, from **Pittsburgh (Pa.) Terrace** to **Huntsville (Ala.) Mastin Lake**

**GERALD R. DUNLAP** from **Sheakville (Pa.) First** to **Smithton (Pa.) First**

**ROBERT A. FLOWERS** from **Newport (Oreg.) First** to **Regent (N.Dak.) First**

**JOHN L. HARRISON** from **Baytown (Tex.) First** to **Poteau (Okla.) First**

**RAYMOND HASSINGER** from **New Castle (Pa.) First** to **Canton (Ohio) Calvary**

**ALLEN P. HEALD** from **Worland, Wyo.**, to **Gillette (Wyo.) First**

**JAMES L. HEDRICK** from **Charlestown, Ind.**, to **Louisville (Ky.) Okolona**

**PAUL T. HULEN** from **student, NTS, Kansas City**, to **Torrington (Wyo.) First**

**JAMES A. LAYMON**, associate, **Lexington, Ky.**, to **Pine Mountain (Meansville, Ga.)**

**ROB McDONALD** from **Pryor (Okla.) First** to **Mitchell (S.Dak.) First**

**ALBERT L. RIGGLE** from **Dawson, Minn.**, to **Clinton (Ind.) First**

**PAUL ROBINSON**, **Martinsville (Ind.) First** to **Evansville (Ind.) Diamond Valley**

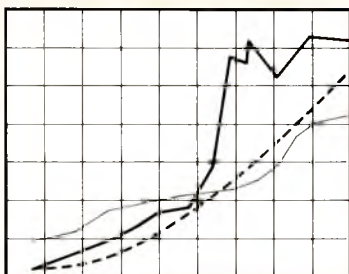
**DAVID P. SULLIVAN** from **Charleston (W.Va.) South Hills** to **Geneva (Ohio) First**

**J. H. TECHAU** from **missionary to pastor, Havana (Ill.) First**

**HARRY L. WELCH** from **Dyersburg (Tenn.) First** to **Confluence (Pa.) First**

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REV. HERB and ALYCE RATCLIFF, Bermuda, Field address: P.O. Box FL 22, Flatts, Bermuda FLBX

REV. MARK and KRISTEEN RYAN, Colombia, Field address: Apartado Aereo 100.034, Bogota 10, Colombia

REV. LYNN and SHEARON SHMIDT, Swaziland, Field address: P.O. Box 3, Siteki, Swaziland

MISS WANDA TERRY, Swaziland, Furlough address: 239 Parkway Ave., No. 1, Cincinnati, OH 45216

MISS PEGGY TUMBLE, Swaziland, Furlough address: 57 Prince's Rd., Grimsby, Humberside, DN35 8AW England

REV. WILLIS and NANCY ZUMWALT, Taiwan, Furlough address: Northwest Nazarene College, Box 2063, Nampa, ID 83651

\*Specialized Assignment Personnel

## ANNOUNCEMENTS

**The Banning, Calif., church** will celebrate its 50th anniversary Sunday, February 1, 1987. Special speaker for the 11 A.M. service is Maurice Hall, superintendent, Southern California District. The service will be followed by dinner and an afternoon session. Former pastors will share the highlights of their ministry at Banning during both services.

All former members and friends are invited to come to the celebration. Those who cannot attend are encouraged to send greetings. For more information, contact Pastor Ivan Kounter, 500 N. Eighth St., Banning, CA 92220, or 714-849-5618.

Announcements should reach us three months prior to the date of the event announced.

## RECOMMENDATIONS

I recommend REV. CHARLES PAUL as a commissioned evangelist. Following several years of effective pastoral ministry, Brother Paul has entered the ministry of evangelism. He is a gifted singer and a capable preacher. He will minister to any congregation with conviction and concern. You may contact him at Rte. 11, Box 238-C, Crossville, TN 38555, or 615-484-1949.—*W. Talmadge Johnson, Tennessee district superintendent.*

The location of evangelists may be secured through Evangelism Ministries' toll-free number, 800-821-2154.

## VITAL STATISTICS

ALICE I. AULT, 91, Sept. 29, Ottawa, Ont. Interment: Spencerville, Ont. Survivors: daughter Hildred J. Williamson; son Rev. Donald K.; 6 grandchildren; 15 great-grandchildren; 1 sister; 1 brother.

LYDIA ALICE CRAKER, 71, Sept. 12, Spokane.

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by Stephen L. Manley, speaker

**POLL REVEALS SUPPORT FOR CREATION AMONG HIGH SCHOOL BIOLOGY TEACHERS.** A new nationwide poll reveals that more than 1 of every 10 high school biology teachers in the U.S. believes in creation, according to the Foundation for Thought and Ethics, a school curriculum research group.

The poll, conducted by Austin Analytical Consulting of Dallas, asked biology teachers about their personal views of how living things began. The teachers were asked to pick from evolution, creation, some combination of evolution and creation, other, and undecided. Of 343 teachers responding, 11.5 percent chose creation. Teachers choosing some combination of creation and evolution, added to those who chose creation, totaled 44 percent nationwide, just 8.4 percent less than the 52.4 percent choosing evolution.

The poll concentrated on the three big textbook buying states, New York, California, and Texas. Texas teachers were more likely to believe in some form of creation, with 66.1 percent including creation as at least part of their answer. California was also above the national average, with 44 percent mentioning creation as part of the origin of life. New York's group of 36.7 percent choosing creation was well below the national average. □

**GRAHAM'S FRENCH CRUSADE FAR EXCEEDS EXPECTATIONS.** Despite the violence and terrorism that has produced tension and anxiety throughout Paris in recent weeks, thousands of people packed the Bercy Sports Stadium in Paris for the Mission France meetings with Billy Graham. The event, also broadcast live by TV satellite to 31 other cities throughout France, resulted in the largest evangelistic effort in the history of this country.

"The last bomb exploded the day before we started and we haven't had one since," Graham told the audience toward the end of his eight-day crusade. "I would like to think this mission has had something to do with it. God has put a blanket of protection over this city, and Bercy is the safest place in Paris."

Attendance at Bercy, never before used for a religious event, was far beyond expectations. The closing meeting of the crusade drew more people to the stadium than any other event in the stadium's history. After the building was full, police turned away 1,500 people. Despite security checks for everyone entering the stadium (a first for any Graham crusade), attendance averaged over 12,500 each night. By the end of the week 7,094 had come forward to accept Christ. The total audience, including the 31 satellite viewing sites, for five nights exceeded 275,000.

Michel Evan, general secretary for Mission France, said it is unusual to get this large a crowd for any event in Paris. "It is unbelievable," he said. "The Christian population has suffered with a minority complex and has really seen this crusade as a turning point. This mission has caused many people in Paris to begin to talk about religion." □

**CHRISTIANITY LOSING FIGHT FOR WORLD'S CITIES.** The *World Christian Encyclopedia* reports that churches are fast losing the battle for the cities. Christians made up 69 percent of the world's urban population in 1900. Today they total 46 percent.

One reason for the decline is the rapid growth of predominantly Islamic cities: three of the world's largest (Karachi, Pakistan; Baghdad, Iraq; and Dhaka, Bangladesh) will have a majority of Muslims within the next 14 years. Each will have a population of more than 11 million persons.

Rev. David Barnett, editor of the encyclopedia, points out how far Christian missionary efforts fall short of what is needed to keep pace with urban growth. All the Christian groups in the world combined send 250,000 foreign missionaries, but comparatively few of these work in urban centers. Christians worldwide presently give an average of 10 cents a week to foreign missions. □

Wash. Survivors: husband G. Donald; daughter Velma Hile; sons Randall and Gilbert; seven grandchildren; two sisters; one brother

GEORGE F. DUCKETT, 76, Aug. 28, Okmulgee, Okla. Survivors: wife Pauline; son Don; daughters Bobbye McElrath and Belvis Shandy; nine grandchildren; eight great-grandchildren.

SANDRA ALLEN DUKE, 48, Aug. 19, Colorado Springs, Colo. Interment: Cisco, Tex. Survivors: husband Kenneth W.; son Scott Allen; daughters Stacy and Kellie; her father.

DAVID WM. GAGE, 39, Aug. 19, Corpus Christi, Tex. Interment: Marseilles, Ill. Survivors: son Aaron; daughter Dawn; three brothers; four sisters; his parents, Mr. and Mrs. Tom Fitzgerald.

EWALT C. GERING, 78, Sept. 19, Kingman, Kans. Survivors: wife Dorene; son Armin; daughters Marilyn Kalmar, Sharon Wedel, and Evelyn Colvard; eight grandchildren; two sisters.

REV. WILLIAM B. GUSSLER, SR., 52, May 12, Lithopolis, Ohio. Survivors: wife Marie; sons William, Jr. and Paul M.; daughters Christine Castro, Gale Stadvec, Ann, and Mary; six grandchildren; one sister; two brothers. Ministry: Lithopolis, Ohio, and evangelism.

BRENNIS D. HADDIX, 27, Sept. 4, Columbus, Ohio. Interment: Danville, Ohio. Survivors: wife Connie; one sister; his parents.

PAT KIMBRO, 71, Sept. 30, Amarillo, Tex. Interment: Wellington, Tex. Survivors: wife Virginia Emerit Kimbro; son John; daughters Patricia Lindley and Susan Gooding; five grandchildren; two brothers; two sisters; his father

URELA B. MAINS, 83, Aug. 15, Dallas, Tex. Interment: Connersville, Ind. Survivors: daughter Letha Hudson; one granddaughter; one brother.

HERBERT C. RIES, 72, Sept. 15, Pinellas Park, Fla. Survivors: wife Viola; son Larry W.; daughters Patricia Keefer and Cheryl Nelson; eight grandchildren; two great-grandsons; three sisters; two brothers.

REV. MRS. MARGARET M. ROACH, 88, Aug. 4, Bridgeton, Mo. Survivors: son James E.; one sister. Ministry: Missouri.

GLEN DAVIS ROBBINS, 79, Aug. 25, Plattsburgh, N.Y. Survivors: wife Ruth; sons Don and Ken; seven grandchildren; three great-grandchildren.

ETHEL WILKINSON ROSENOGLE, 82, Aug. 21, Albuquerque, N.Mex. Interment: Perry, Mich. Survivors: husband William; daughters Juanita Davis and Gwendolyn Hendricks; several grandchildren and great-grandchildren; one sister

MONCY MAE STEENBERGEN, 86, Sept. 1, Ashland, Ky. Survivors: sons Bob and Jack; daughters Mrs. Ted (Mary) Balof and Mrs. J. G. (Betty) Haufler; nine grandchildren; six great-grandchildren.

## BIRTHS

to GEORGE AND DEBBIE CAROLE, Oxnard, Calif., a boy, George, Jr., Sept. 25

to DAVE AND ANGIE (HUTSON) MacMILLAN, Atlanta, Ga., twin girls, Kristen Ashly and Kathryn Elizabeth, Sept. 30

to MICHAEL AND SUSAN (DIXON) NOEL, Lexington, Ky., a boy, Aaron Michael, Sept. 16

to STEVE AND LIZ (MOSTELLER) OTT, Casper, Wyo., a girl, Stephanie Jo, June 2

to DENNIS AND TERESA PENTZ, West Covina, Calif., a boy, Joshua Ryan, Sept. 12

to A. JOSEPH AND DIANNE (FITZGERALD) SCHESSER, Blue Springs, Mo., a boy, Brandon Lee, May 30

to JAMES AND MARY (LA COMBE) SCHESSER, Rockland, Maine, a boy, Matthew James, Oct. 4

to JOHN AND KATHY WRIGHT, Mishawaka, Ind., a boy, John Wesley, Jr., July 3

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# THE ANSWER

## CORNER

Conducted  
by W. E.  
McCumber,  
Editor

We welcome questions on biblical and doctrinal matters. The editor is not able to send replies to questions not selected for publication. Address: ANSWER CORNER, *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

**The King James Bible says, in John 14:2, "In my Father's house are many mansions." Is each person who goes to heaven really going to have a mansion? Our Sunday School class discussed this and was quite divided. What do you think?**

The Greek word used here (*monai*) means "dwelling places." I think the RSV gets at the meaning well—"many rooms." This is not a promise of individual mansions. The important fact is that Jesus is preparing these rooms, and His arrangements for us will be eminently satisfactory. Heaven will not disappoint any of us though it may surprise many of us.

In a sermon years ago I said this, and some of the listeners spoke sharply to me afterward, upset because I was trying to take away their mansions. I am intrigued by women who complain about keeping up a six-room house on earth but expect—and desire—a mansion hereafter.

Some of our notions about heaven are a form of postponed materialism.

Jesus has promised a place in the Father's house. That's heaven enough for anyone, since He is there (v. 3) and our fellowship with Him and with each other will be unbroken forever. □

**If everyone descended from Adam and Eve, as the Bible says, didn't Cain marry his sister (Genesis 4:17)? The Bible expressly forbids a man to marry his sister (Leviticus 18:6-8). Isn't this a contradiction?**

No. Cain's wife was a sister, or a cousin perhaps, depending upon what other children Adam and Eve had, when these other children married, and when their children were born, etc. The law

against "incest" was given long afterward, when the multiplication of earth's population made it unnecessary and undesirable for such a coupling to take place.

Because of man's "fallen" condition—his sin—the race continued to degenerate. Consequently, marriage to near kin became increasingly fraught with bad consequences as time passed. In the beginning, however, there was no other way to preserve the human race from extinction. Cain was not under the law of Moses. □

**I just can't understand the parable of Jesus in Matthew 20:1-16. Why should all the laborers have been paid the same? It seems to me those who worked the longer hours had a legitimate gripe. Is this justice?**

It may help you if you keep three things in mind.

(1) The householder who hires and pays the workers is a figure for God. He says, "I am good" (v. 15). Whether we understand God's ways or not, we can trust His eternal goodness. He cheats none; He is merciful to all.

(2) Kingdom service is rewarded on this basis—*faithfulness to opportunity*. The workers who entered the vineyard later were not lazy or unwilling. When the question was asked, "Why stand ye here idle?" their honest reply was, "No man hath hired us." They began their work when opportunity was given and kept faithfully at it till day's end. God calls some earlier than others. Some harvest in vast fields, some in remote corners. Our stewardship is judged on the basis of *faithfulness*, not on the basis of how long, how much, etc.

(3) The vineyard owner says, "Take that thine is." Ours is whatever He chooses to give us, and all we receive is undeserved (see Luke 17:7-10). What He gives is fair because He is just, and is merciful because He is compassionate. We were on another's payroll, where ultimately the wages of all were the same—"The wages of sin is death" (Romans 6:23). He could have left us there! □



## TRUCKLOADS OF BLESSING ARRIVE FOR CHICAGO THRUST

(Above) Holding the banner are (l. to r.) Rev. Merlin Provanca, the man behind the idea; Paul Taylor, Jr., Marilee Haynes, John Haynes, Bob Allison, and Sharon Allison, all from South Charleston Grace Church; Rev. Tim Kilby, assistant to the director of Chicago Thrust; Tim Runyan, Grace Church; H. L. "Doc" Haynes, Charleston Davis Creek Church, who coordinated the activity and obtained the trucks; Michael R. Estep, director, Thrust to the Cities; and Chicago Central District Superintendent E. Keith Bottles.

(Left) Boxes of food staples, along with a piano, clothing, Sunday School supplies and equipment, and furniture were unloaded at a warehouse. They will be distributed to church planters, and to the Compassionate Ministry Centers in Chicago.

(Below) Two truckloads of merchandise from West Virginia South District arrive at the Chicago Central District camp meeting.

After eight districts met with the Chicago Thrust Central Committee on April 4, 1986, several of the churches and districts gave and made pledges totaling \$100,000 to help touch the lives of Chicago's needy socially and redemptively.

But some saw ways to go beyond the generous offering. Rev. Merlin E. Provanca, who committed his church, the Charleston, W.Va., Davis Creek Church, to \$10,000 for the Chicago Thrust, went back to West Virginia South District and was appointed chairman of the first district Thrust to the Cities Committee ever formed. He was appointed by District Superintendent C. Harold Smith who also attended the Chicago meeting. The committee is made up of laymen and pastors.

Michael R. Estep, director of Thrust to the Cities, was invited to speak at Davis Creek July 14 and to meet with the new committee. At that meeting someone suggested, "What we ought to do is just what we did in the flood relief . . . get our people to give food, clothing, Sunday School supplies, furniture, and office supplies." H. L. "Doc" Haynes, lay member of the committee, volunteered to coordinate this part of the project and to secure trucks through his business contacts to deliver the goods to Chicago.

Delegates to the West Virginia South district assembly were asked to bring food for the project from their churches; delegates and visitors at NYI conventions were to bring Sunday School supplies; the NWMS was to solicit clothing; pastors of the district handled church equipment and furniture donations; and Christian Life/Sunday School people secured food donations.



Photos by Gordon Wickersham

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Michael Estep experienced the excitement of this project at both the receiving and giving end. At the Wednesday night Home Mission service of the West Virginia South district assembly, as the trucks were loaded, he acknowledged all the involvement of the district people in gathering the two truckloads of food and other merchandise. Friday, August 8, he was at the Chicago Central District to share in the receiving of the goods. The trucks arrived at the Chicago Central District camp meeting during the evening service. The camp meeting crowd gathered around to sing "Praise God from Whom All Blessings Flow."

The many pounds of food products, along with desks, chairs, furniture for church planters, educational materials, bulletin boards and chalkboards, clothing, and other donations were unloaded at a warehouse site to be used in the Compassionate Ministry Centers initiated by the Chicago Thrust. □

### FOURTH ANNUAL INDOOR CAMP MEETING AT NASHVILLE FIRST

For the past three years, Nashville First Church has held an indoor camp meeting during the second week in July. The great preaching, outstanding music, warm fellowship, and the ministry of the Holy Spirit have made indoor camp meeting an annual family event. During this year of Tennessee Homecoming '86, the people of First Church again enjoyed this experience July 13-20. Preaching at this year's meeting were Stephen Manley and W. E. McCumber. Music was provided by Harlan and Barbi Moore.

This year's "homecoming camp meeting" included a new feature—"The School of the Prophets." Fifteen pastors from the Southeast studied Old Testament theology, a portion of Matthew, and topics relating to pastoral ministry, taught by the camp meeting speakers and Pastor Millard Reed. Coordinator of the conference was Rick Ryding, minister of single adults. □



The students and teachers at the "School of the Prophets" are pictured: (front row, l. to r.) Carl Sherman, Robert Mason, Sam Wood, Tom Gray, Wayne Brown, Gerald Parmer, Robert Newbrey, Mitchell Powell, W. E. McCumber, and Euna Freeman; (back row) Dr. Millard Reed, Paul Shields, Lamar Guyton, James Craig, James Tripp, Dr. Stephen Manley, Lane Loman, Tim Whittaker, and Craig Vandiver.



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June 8, Fredericktown, Mo., First Church dedicated its new parsonage, given as a gift by Clay and Velma Roach, who are members of the church. Clay Roach built the new parsonage. Shown is Mr. and Mrs. Clay Roach presenting the pastor, Rev. Daniel Mund (r.), with the keys to the parsonage.



The first service in the new sanctuary of the Mohall, N.Dak., church was held in February 1985. District Superintendent F. Thomas Bailey conducted the service of dedication July 28, 1985. July 20, 1986, a mortgage-burning ceremony was conducted by Rev. F. Thomas Bailey. Former members and friends of the church came from as far away as Stockton, Calif.; Austin, Tex.; and Phoenix. The Mohall church was founded February 19, 1920, with Rev. C. C. White as pastor. Rev. Edgar S. Campbell, Jr., is the current pastor, having come to Mohall in March of 1981. He graduated from the Nazarene Bible College, Colorado Springs, in the "Pioneer Class" of 1970.



Three sons and one daughter of Mr. and Mrs. James H. Blakeman of Lexington, Ky., have chosen Air Force careers. Pictured (l. to r.) are David (Capt.), a B-52 pilot and aircraft commander stationed at the K. I. Sawyer Air Force Base, Marquette, Mich.; Paul (Capt.), an instructor pilot at Vance Air Force Base at Enid, Okla.; Janice (2nd Lt.), an RN and an Air Force nurse at the Whiteman Air Force Base at Warrensburg, Mo.; Stephen (Capt.), formerly a fighter pilot, now pursuing a master's degree at Indiana University through the Air Force Institute of Technology and to be assigned as mathematics instructor at the Air Force Academy at Colorado Springs. Stephen is a graduate of Trevecca Nazarene College. Janice is a graduate of Mid-America Nazarene College. David and Paul are graduates of the Air Force Academy. All four are members of the Church of the Nazarene. Another daughter, Linda, also an RN, is a civilian. The parents are members of the Lexington, Ky., Lafayette Church.

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## SCOTT ASSESSES DAMAGE OF EARTHQUAKES IN SAN SALVADOR



Dr. Robert Scott, World Mission Division director, spent October 21 in San Salvador. There he met with local pastors and toured the stricken area to assess the needs of Nazarenes following earthquakes October 10 and 13, which left the city in shambles. More than 1,000 were dead, at least 10,000 injured, with thousands homeless.

Dr. Scott carried with him a suitcase filled with medications that had been requested. He also presented a truckload of food and relief supplies to Rev. Ramon Campos, El Salvador district superintendent. This was the first truckload of three which were being brought into the country by Guatemalan Nazarenes. Nazarene physician, Dr. Elmer Juarez, and other laymen from Guatemala drove the first truck loaded with food, clothing, and medicine to San Salvador.

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"The Nazarenes in Guatemala want to show their gratitude for assistance they have received from others during their times of need," said Dr. Juarez.

Seven El Salvadoran Nazarene physicians were dispensing medical supplies. A medical group from the northwest United States was also providing assistance. This group was headed by layman Ron Post of Salem, Oreg., First Church.

Bob Prescott of Nazarene Compassionate Ministries also spent several days in San Salvador to further assess the needs and to help coordinate efforts with other relief agencies.

Nazarene Compassionate Ministries established temporary shelter for homeless Nazarene families shortly after the quakes. Nazarenes were expected to receive a portion of \$1.5 million in medical supplies being provided by the Medical Assistance Program (MAP), an evangelical group that provides help in times of disaster.

Local relief committees were established through the 18 Nazarene churches in the greater San Salvador community.

At the time of Dr. Scott's trip, one Nazarene lady was still missing; otherwise, there were no Nazarenes known dead. A Nazarene father and son were trapped in a collapsed building for al-

most 72 hours before being freed. At least 10 Nazarene families lost their homes and one church, Vista Hermosa, was destroyed. A number of churches and homes of Nazarenes sustained some damage.

There are 23 Nazarene churches in El Salvador with about 2,030 full and probationary members, most (1,640) of whom live in the greater San Salvador area.

The Mexico, Central America Regional Office has requested a Work and Witness team (maximum of 20 members) with at least \$12,000 to rebuild the Vista Hermosa Church. Also, contributions may be made to the Hunger and Disaster Fund to assist in the feeding and relocation of Nazarenes in San Salvador. Checks should be made to Dr. Norman O. Miller for "Hunger and Disaster Fund—El Salvador." □

—NN

## U.S. EVANGELISTS TO SERVE IN WORK AND WITNESS IN CARIBBEAN

At least 51 evangelists have volunteered one to six weeks of their time to minister in the Caribbean Region next summer. They will be used in local revivals and multi-church crusades.

The evangelistic thrust is being coordinated through district superintendents on the Caribbean Region, according to Dr. James Hudson, regional director. The goal is revival in the local churches and the planting of at least one new church on each English-speaking district.

Dr. Hudson reports that Work and Witness teams have recently completed five projects in Haiti. These include: chapels in Petite Riviere, Manze Marie, Michoud, and Bassin Bleu; and a vocational school in Jacmel.

Six other projects are currently under construction to be finished in the next few months. They include: chapels in Belle Anse, Pernier, Sedren, and Delmas; a school in Marin; and a parsonage in Croix des Bouquets.

Eighty-two other building projects are on the priority list for Haiti. Dr. Hudson asks Nazarenes around the world to pray for the stability of Haiti.

—NN

## NTS TO ESTABLISH SCHOOL OF WORLD MISSION AND EVANGELISM

The board of trustees of Nazarene Theological Seminary has voted to establish a School of World Mission and Evangelism at NTS. The decision was made at the September board meeting following a recommendation by NTS President Dr. Terrell C. (Jack) Sand-

ers, Jr., with approval of the Board of General Superintendents.

"We believe the creation of this school demonstrates the positive commitment of our seminary to the mission enterprise of the church at home and abroad and the importance we place on evangelism," said Dr. Sanders. "We also believe more students will be attracted to NTS to study missions and evangelism, and that people will be encouraged to contribute to the school more sacrificially and in more imaginative ways."

NTS currently offers 51 courses in missions and evangelism. Almost 100 students now enrolled are planning ministries in these areas.

Dr. Charles Gailey, director of the M.A. in missiology program; Dr. Jorge Barros, associate professor of missiology; and Dr. Charles Shaver, professor of evangelism, will serve as full-time professors in this school. Adjunct professors will include Dr. Paul Orjala, Dr. Donald Owens, Dr. Tom Nees, and Dr. Barry Cunningham.

Dr. Sanders is hoping that \$1 million can be raised to endow the school by 1993. This amount, plus that given for the Cooper Chair of Evangelism, would provide \$1.5 million in endowment funds for NTS. □

—NN

## NTS OFFERS INTERTERM COURSES

President Terrell C. Sanders, Jr., Nazarene Theological Seminary, announces the 1987 Interterm Session courses available to pastors and others interested in earning graduate or CEU credits, or audit credit. In addition to the NTS professors teaching, classes will be offered by Dr. Don Owens, president of Mid-America Nazarene College; Dr. Tom Nees, pastor and director of the Community of Hope in Washington, D.C.; retired Army chaplain, Col. Paul M. Pusey; and Rev. Mike Estep, Church Extension Ministries director. Tuition is \$50.00 per credit hour, \$25.00 per audit hour. There is a \$7.00 registration fee.

Some of the courses to be offered in the January 5-30, 1987 Interterm are: New Testament Idea of Perfection, Sermons that Communicate, Preaching from the Old Testament, and Church Planting.

For more information, write or call:

Dr. Robert E. Crabtree  
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